

CRITICAL NOTES

ON THE

OLD TESTAMENT:

Wherein

The present *Hebrew* TEXT is explained, and
in many places amended from the ancient
Versions, more particularly from
that of the LXXII.

Drawn up in the Order the several BOOKS were
written, or may most conveniently be read.

To which is prefix'd,

A large INTRODUCTION, adjusting the Authority of the
MASORETIC Bible, and vindicating it from the Objections
of Mr. WHISTON, and the AUTHOR of the
Grounds and Reasons of the Christian Religion.

By the late learned WILLIAM WALL, D. D.
Author of the *History of Infant Baptism.*

Now first publish'd from his Original Manuscript.

VOL. II.

L O N D O N:

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The following notes are taken from the original MSS.

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BRIEF
CRITICAL NOTES,
Especially on the
Various Readings
OF THE
OLD TESTAMENT BOOKS.

Psalms.

THE Book of *Psalms* cannot, as other books of Scripture, be affix'd to any one time or age, nor to any one Prophet or Author. It is a collection of the holy spiritual songs compil'd by several men, in the several ages. Some, or at least one, drawn up (if the titles of the *Psalms* in *Heb.* and *6* be authentic) by *Moses* himself: many by *David*: some by *Solomon*: some during the captivity; and some after the restauration. The placing of them is most proper, as they are plac'd in the common editions, next after *Job*, before the books of *Solomon*, and before the books of the prophets; the earliest of which liv'd in the time of *Uzziab* king of *Judab*, about the year 3954. The use of them is not (as of the historical books) to be read along in order: but in times of public or private devotion, to read or sing some of them, for the exalt-

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ing of zeal in the soul, or of comfort in times of distress, &c.

As for any such notes as I have made on some other books, to explain the sense, or rectifie the reading, from *ó*, or *Vulg.* &c. there is less need or occasion for them for the use of any *English* reader, in this book of *Psalms*, than in any other book: For there being in common use two translations of them; one made directly and strictly from the present *Heb.* the other from *ó*; but with a correction from *Heb.* of all such places as did seem more properly rendered in *Heb.* than in *ó*; whatever note any one would make on any text of the translation from *Heb.* which is inserted in the *English* Bible, he does for the most part find it made to his hand in that translation from *ó*, which is inserted in the *English* Liturgy. I shall therefore have occasion only for a very few notes on here and there a text: And the fewer, because a learned and pious clergyman lately deceas'd, has already made such brief notes on the *Psalter*, as are of excellent use to those that would read the *Psalms* with a continued devotion of mind, without being disturb'd or delay'd with any such large and critical Annotations as are those of the learned Dr. *Hammond*.

The translation in the Liturgy is that which has been all along from the beginning of Christianity used in all Churches, both *Greec* and *Latin*. St. *Hierom*, who alter'd much the phrase of other books of Scripture in his new translation from *Heb.* alter'd little or nothing in that of the *Psalms*: nor was it fitting or well possible, to put upon the congregations of Christian people a new phraseology to be us'd in their Church-assemblies in those forms of prayer and praising God, which had ever been in use with them. And it happen'd for the best that he alter'd nothing: For those alterations

terations which the late Hebricians, *English* or others, have made in the new translations from *Heb.* have by no means, I think, amended the sense: but the *Vulg.* for the *Latin*, and the translation in our Liturgy, for the *English*, are the best translations that are extant of any book of Scripture. Dr. *Hammond*, and other annotators on the *Psalms*, where they find any difference between the present *Heb.* and *ó*, do suppose that the *ó* translators had in their *Heb.* copy the *Hebrew* word with the difference of some one letter, or with a difference of punctuation. And 'tis very probable they had so: But those critics are apt too securely to suppose that the *Hebrew* copy which *ó* then had, was wrong-written in those words; whereas in most of those differences the context and scope of the place do shew that the *Heb.* word, as they read it in their copy, was the true reading, and the present *Heb.* copy mis-written. The translation in our Bible may, I think, be amended in some places out of that in the Liturgy, which is the same with that in *Tyndal* and *Coverdale's*, called the Great Bible. I have noted a few, referring to it by the abbreviated note, *Tind.* or *Lit.*

II. 12. *Kiss the son, lest he be angry, and you* *Psalms.* *perish.*] *ó* and *Vulg.* Receive instruction, lest the Lord be angry, and you perish. *Aq.* Kiss choicely, lest, &c. *Symm.* Worship him in purity, lest, &c.

This is one of the places where the compilers of that *English* translation which stands now in the Liturgy, have thought fit to depart from *ó* and *Vulg.* There had been mention of the son before at *ý* 7. But otherwise, *Receive instruction, lest God be angry*, is a more usual phrase of Scripture, and more obviously understood; as *Jer.* vi. 8.

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Be instructed, oh *Jerusalem*, lest my soul depart from thee.

III. 2. *There is no help for him in his God. Selab.*] Wherever *Heb.* has *Selab*, *ó* has *Διάβαλα*. There have been many guesses what these words stand for. One, which may be new for aught I know, that it is a note signifying that the last words to which it is added, should be repeated over again by the chorus. I do not pretend to draw this conjecture from any criticism on the word; but only that it is always affixed at the end of some remarkable and pathetic clause, fit to be sung over again.

IV. Title. *To the chief musician, &c.*] Wherever *Heb.* has this word in the title of a psalm (which is in near half of them) *ó* has *εἰς τέλος* [to the end] which *Hammond* and other interpreters of *Heb.* judge to be from a mistaken rendering of the *Hebrew* word. There is a mistake in one rendering or the other for certain: But by the use of the word in *ó*, one would think their sense to be that those psalms which have this note in their title were to be sung *to the end* at once, as being on one continued sense; whereas many of the other consist of parts relating to different matters, or were too long to be sung to the end at once: but as the singers of the psalms in metre in our churches sing a stave (as they call it) or two staves at a time. *Εἰς τὸ τέλος* is the same word that is in *ó*, *Deut.* xxxi. 30. *Moses* spake in the ears of the congregation the words of this song *εἰς τὸ τέλος*, *to the end*, [or, till they were ended.]

4. *Stand in awe, and sin not.*] *ó*, Be ye angry, and sin not, *i. e.* Though you be angry, take care you do not sin. So *St. Paul*, *Eph.* iv. 9. recites it.

V. 10. *Destroy thou them, O God.*] *ó*, Judge them, O God.

VI. 3. *But thou, O Lord, how long?*] Tynd. *Psalms*.
But, Lord, how long wilt thou punish me?

6. *All the night make I my bed to swim.*] ó and Tynd. Every night wash I my bed.

10. *Let them return and be ashamed suddenly.*] ó and Tynd. Let them be turned back, and put to shame suddenly.

VII. 11. *God judgeth the righteous.*] ó and Tynd. God is a righteous judge.

VIII. 2. *Out of the mouth of babes and sucklings hast thou ordained strength.*] ó, —hast thou perfected praise.

So 'tis quoted, *Matt. xxi. 16.* Dr. Hammond thinks that our Saviour there recited the *Hebrew* words as they are here: but St. Matthew's *Greek* interpreter set them down as they were in ó.

6, 7. *Thou hast put all things under his feet. All sheep and oxen, and the beasts of the field.*] St. Paul, *Heb. ii. 8.* and *1 Cor. xv. 27.* applies this to the Messiah; that all things, men, devils, death, &c. are subject to him. The consequence, as deriv'd from this place, which speaks only of the beasts subjected to man, seems difficult to be deriv'd. Mr. Mede has a sermon to clear that difficulty. See on those texts of St. Paul.

X. 3. *The wicked boasteth of his heart's desire; and speaketh good of the covetous, whom God abhorreth.*] ó and *Vulg.* The wicked is praised in the lusts of his own heart; and the unjust is blessed.

XI. 1. *Flee as a bird to your mountain.*] ó, *Vulg.* Tynd. &c. As a sparrow to the hill.

XIV. 3. *None that doth good; no not one.*] Here ó *Vat.* and *Vulg.* and Tynd. do add four or five sentences, which St. Paul, after he had recited this verse, adds, as cited from other psalms or other places of Scripture. Some scribe of ó, finding the texts all together in *Rom. iii. 13, 14, 15.* and thinking, it seems, that St. Paul had cited them

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all from hence, put them all in here. But *6 Alex. Ald. Comp.* are free from that interpolation. And there is evidence it was not in the *Hexapla*.

XVI. 3. *My goodness extendeth not to thee.] 6, Vulg.* Thou hast no need of my goods.

10. *Thou wilt not leave my soul in hell.] 6, in* Hades: *i. e.* in the state of a dead man.

This cannot in any strict or proper sense be meant of *David* himself; as *St. Peter* and *St. Paul* observe.

XVII. 4. *Concerning the works of men, by the words of my lips I have kept me from the paths of the destroyer.] 6 and Vulg.* That my mouth may not speak [according to] the works of men, by the words of thy lips I have been aware of [*or, avoided*] the ways that are rough or hard.

The *Hebrew* word for [hard, or harsh] and for [destroyer] differ, it seems, but little: So that may be uncertain. But there is little doubt but the *Heb.* scribe has put here [my lips] for [thy lips.] It is amended in *6, Vulg.* and the *Liturg.* translation.

13, 14. *Deliver my soul from the wicked, which is thy sword; From men which are thy band, O Lord, from men of the world, which have their portion, &c.] Dr. Hammond* observes that *6 and Vulg.* are here not intelligible; and *Eng.* he thinks, should be amended. He gives a translation which, if the original will bear it, is better:

Deliver my soul from the wicked by thy sword; and by thy hand from the men of this age [*or, world*] which have their portion, &c.

XVIII. 3. *I will call upon the Lord, which is worthy to be praised.] 6, Vulg. Chald. &c.* I will call upon the Lord with praising him.

29. *By thee I have run through a troop.] Vulg.* been delivered from temptation.

Vulg. takes this translation from *ó*; but mistakes *Psalms.* the signification of the word in *ó*: for *περατήριον* in *ó* commonly signifies, a troop of robbers, and *πειράτης*, a robber. And thence our word, *pyrate*.

XVIII. 45. *Strangers shall fade away, and be afraid out of their close places.* *Eng.* acknowledges no difference in the *Heb.* here and that in the other copy of this psalm in 2 *Sam.* xxii. 46. rendring it there and here [shall be afraid.] There is in the present *Heb.* a difference of a letter, or transposition of letters, which has made *ó* render it there *εθαλῶσιν* [shall stumble] but here *ἐχώλαναν* [they did halt:] And *Vulg.* there [shall be drawn together] but here [shall halt.] *Dr. Hammond* makes a modest doubt whether it was *David* himself, or *Ezra*, that made this alteration; or the scribes have made the mistake in writing. He takes the sense to be; They shall come out trembling, as maggots or mice peeping out of their holes.

XIX. 4. *Their line is gone out through all the earth.* *ó, Vulg. Tynd.* Their sound.

6. *His [the sun's] going forth is from the end of heaven, and his circuit unto the ends of it.* The way of Scripture is to speak of the heavenly motions according to man's apprehension. The diurnal motion of the earth makes such an appearance to us, as is here poetically describ'd; as if the sun went round the earth once every day. We have no reason to apprehend that this, or any such like saying as this, of the sun's rising, setting, &c. does oblige us to think any otherwise of the real motion of the sun, planets, or earth, than as reason, and skill in astronomy, teach. No Christian that knows any thing of astronomy would for all the world, that the Scripture should determine against what is seen and prov'd of the motion of the planets round the sun. The phæno-

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mena here instanc'd in do set forth the glory of God the Creator (which is all that *David* here aims at) according to which hypothesis soever the motions are conceiv'd to be really made.

XIX. 13. *Keep back thy servant also from presumptuous [sins;] let them not have the dominion over me.]* ó, *Keep thy servant also from strange [gods;] let them not have dominion over me.* *Vulg.* is as ó, [ab alienis] without any substantive; as ó is, [ἀπὸ ἀλλοτρίων] without any. Now it is customary in *Heb.* and ó, and *Vulg.* when texts do speak of strange gods, to omit the word θεῶν, and understand it; setting down only ἀλλοτρίων, as here: So *Deut.* xxxii. 16. They provoked him to jealousy with strange; *Eng.* puts in [gods.] 2 *Cbron.* xiv. 3. He took away the altars of the strange τῶν ἀλλοτρίων, subaudi θεῶν. And the *Hebrew* word for [strange] is, as Dr. *Hammond* observes, so like that which they here render [presumptuous] that a scribe might easily mistake in the writing of it.

To the word [presumptuous] the interpreters of *Heb.* put [sins:] And the interpreters of ó, or *Vulg.* must, to [strange] put [gods.] It is certain that many, if not all, the antient Christians, understood this text of idolatry; and wherever one meets in their works ἀμαρτία μεγάλη, or delictum magnum, or maximum, (as it is here) the great offence, indefinitely mention'd, they always mean idolatry; which notion came, I suppose, from ó in this place.

XX. 9. *Save, Lord; let the king hear us.] Tynd.* Save, Lord; and hear us, O king. ó and *Vulg.* O Lord, save the king; and hear us at what time we call upon thee.

XXI. 12. *Thou shalt make them turn their backs, when thou shalt make ready thine arrows upon thy strings against the face of them.] Cast.* Thou shalt
set

set them as thy but [or mark] and with thine arrows aim strait at them. *Psalms.*

XXII. This is the psalm which (or part of which) our Saviour chose to pray to God by, when he hung on the cross. Many things in it were spoken by *David* prophetically concerning the circumstances of Christ's death; being not properly applicable to *David* himself; as *ψ* 7, 8, 16, 17, 18, &c.

16. *They pierced my hands and my feet.*] In the present *Heb.* text, *As a lion my hands and feet.*

Here is a plain instance of the depravation of a word in *Heb.* by mis-spelling or mis-pointing. *Cbaaru* is, *they pierced*: But if it happen to have one point set wrong, *chaari*, it will be, *as a lion*. This last makes here no sense. The present *Heb.* has both the readings: but they have set the wrong one in the text, and the right one in the margin. *δ* render'd it right; *ῥυξαν*. And 'tis probable there was then nothing in the copy of the other mistaken spelling. *Vulg.* and all Translators, and *Eng.* among the rest, do justly prefer and follow the reading of *δ*. And so does *Aq.*

29. *Shall bow before him; and none can keep alive his own soul.*] *Tynd.* And no man hath quickened his own soul. *δ*, *Vulg.* *Syr.* &c. *Shall bow before him; and to him my soul liveth.*

XXIV. 4. *Who hath not lift up his soul unto vanity, nor sworn deceitfully.*] There may be two ways of describing the same qualification: for vanity is often us'd as another word for deceit; and lifting up, for swearing. The words of *δ*, *ὅς τις ἔλαθεν ἐπὶ ματαίῳ τὴν ψυχὴν* (which *Vulg.* exactly follows) may likewise be understood so. But *ματαίῳ* in *δ* being very commonly taken for idols, it may signifie, one that has not worshipped an idol.

6. *That seek thy face, O Jacob.*] *δ* and *Vulg.* *That seek the face of the God of Jacob.*

There

Psalms.

There are many salvo's and excuses for the reading of *Heb.* But it is more obvious to conceive that *ó* translated as it was in *Heb.* in their time.

XXIV. 7. *Lift up your heads, O ye gates— and the King of glory shall come in.]* 'Tis very probable this psalm was made for the solemnity of bringing up the Arc, and lodging it on *Sion*.

XXIX. 6. — *to skip like a calf: Lebanon and Sirion like a young unicorn.]* *Sirion* is a mountain near to mount *Lebanon*, more east than it; call'd by the *Jews*, *Hermon*; by the *Ammonites*, *Sbenir*; by the *Sidonians*, *Sirion*, *Deut.* iii. 9. The thunder is here in a poetical phrase said to make these great hills skip.

XXX. 7. *Thou hast made my mountain to stand strong.]* *ó*, Thou didst add to my beauty, strength.

10. *Hear, O Lord, and have mercy upon me: Lord, be thou my helper.]* *ó* and *Vulg.* The Lord heard me; and had mercy upon me: the Lord became my helper. See context.

XXXI. 5. *Into thy hands I commit my spirit.]* *ó*, I will commend my spirit. The last words that our blessed Saviour spoke before his death; repeating them from this psalm, as in *ó*.

10. *My strength faileth because of mine iniquity.]* *ó* and *Vulg.* In this my poor condition. See *Hamm.*

XXXII. 4. *Day and night thy hand was heavy upon me; and my moisture is turned into the drought of summer.]* *ó* and *Vulg.* — heavy upon me; and I was turned into great misery when the thorn entered into me. Meaning the sharp sense of his sin.

5. *The iniquity of my sin.]* *ó*, Of my heart.

7. *Thou art my hiding place; thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance.]* *ó* and *Vulg.* Thou art my refuge

refuge from the trouble that besets me; my re-*Psalms.*
joicing: save me from them that compass me a-
bout.

The phrase of *compassing about*, is seldom us'd
in the psalms in a good sense.

XXXII. 9. — *whose mouth must be held in with
bit and bridle, lest they come near unto thee.*] *ó*
and *Vulg.* Bind their jaws with bit and bridle,
which come not near to thee.

XXXIII. 2. *With the psaltery, and an instrument
of ten strings.*] *ó* and *Vulg.* With a psaltery of ten
strings, [or, a ten-stringed psaltery.]

10. *Maketh the devices of the people of none effect.*] *ó*
Here *ó* add, And frustrateth the counsels of prin-
ces: Which sentence *Vulg. Arab.* have; *Heb.* and
Chald. not.

XXXIV. Title. *Achish drove him away, and he
departed.*] *ó* and *Vulg.*—dismissed him. So *Ham-*
mond.

5. *They looked unto him, and were lightened, and
their faces were not ashamed.*] *ó, Vulg. Syr. Arab.*
Come unto him and be enlightened, and let not
your faces be ashamed.

6. *The poor man cried, and the Lord heard him,
&c.*] *ó, Vulg.* This poor man cried, and the
Lord—

XXXV. 3. *Draw out the spear, and stop [the
way] against them that persecute me.*] *Vulg.* Draw
out the spear, and shield against, &c. *Hamm.*
short sword.

20. *They speak not peace; but devise deceitful
matters.*] *Tynd.* Their communing is not for
peace, but, &c. *ó, Vulg.* They speak peaceably
to me, but devise deceitful, &c.

XXXVII. 20. *The enemies of the Lord shall be
as the fat of lambs: they shall consume; into smoke
shall they consume away.*] *ó* and *Vulg.*—*ó* he
Lord,

Psalms.

Lord, as soon as they are glorified and exalted, shall fail and consume as smoke.

XXXVII. 28. *They are preserved for ever; but the seed of the wicked shall be cut off.*] *ó*, They shall be preserved for ever, [the guiltless shall be avenged] and the seed of the wicked shall be cut off. *Vulg.* and some copies of *ó*, They shall be preserved for ever, [the wicked shall be punished] and the seed of the ungodly shall be cut off.

There seems at this place to be a verse wanting in *Heb.* For it is an alphabetical psalm; and the letter *bain* is omitted. Now those sentences which in this verse are in *ó* and *Vulg.* but not in *Heb.* are by some thought to be those which in *Heb.* made the verse that began with *bain*.

35. *I have seen the wicked in great power, and spreading himself like a green bay-tree.*] *ó*, *Vulg.*—exalted very high, and grown tall as the cedars of Lebanon.

36. *Yet he passed away; and lo, he was gone.*] *ó*, *Vulg. Lit.* I went by, and lo he was gone.

38. *Transgressors shall be destroyed together.*] *ó*, —shall be destroyed at once.

XXXVIII. 6. *I am troubled and bowed down greatly.*] *ó*, *ἕως τέλους*, to extremity.

7. *My loins are filled with a loathsome disease.*] *ó Alex.* αἱ ψόαι μὲς ἐπλήθησαν ἐν πεγμάτων. *l. ἐμ-φλεγμάτων.*

14. *As a man that heareth not, and in whose mouth are no reproofs.*] As one that had nothing to say in answer for himself.

17. *I am ready to halt.*] *Lit.* I am set in the plague. *ó* and *Vulg.* I am ready to be beaten; *εἰς μασίγας*, in flagella: for scourges.

XXXIX. 4. *The measure of my days, what is it; that I may know how frail I am.*] *ó*, ἵνα γινῶ τί ὅσους ἔχω. *Vulg.* ut sciam quid desit mihi. *Lit.*

not so well, *that I may know how long I have to Psa. live.*

XXXIX. 7. *And now, Lord, what wait I for? my hope is in thee.]* *ó* and *Vulg.* And now what is my hope? is not the Lord? And my confidence, *πίστις*, is in thee.

XL. 6. *Sacrifice and offering thou didst not desire: mine ears hast thou opened [or, bored.]* *Vulg.* — mine ears hast thou prepared [or, perfected.] *ó*, and St. Paul, *Heb. x. 5.* — but a body hast thou prepared me.

The critics cannot give any clear account how this difference between *Heb.* and *ó* should come. Dr. Hammond thinks the original reading of *ó* was, not *σῶμα*, but *ὥτια*, as it is in *Vulg.* and cites ancient Christian commentaries that recite it so; and Eusebius for one. And that the Apostle paraphras'd this by *σῶμα*, the body, in opposition to sacrifices which were but the shadow: Instead of sacrifice and offering thou hast taught me obedience, which is the body, or antitype of them: and that the Christian editors or transcribers of *ó* made the words conformable to *Heb. x. 5.* However, the Apostle's argument does not depend upon this verse, but upon the next; burnt-offerings, &c. thou didst not require. Then said I, lo I come — to do thy will, O God. By which will, says the Apostle, we are sanctified.

9, 10. *I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart: I have declared thy faithfulness, &c.]* *ó*, I have not refrained my lips. O Lord, thou knowest my righteousness: I have not hid thy truth within my heart: I have spoken of thy salvation, &c.

XLI. 8. *An evil disease, say they, cleaveth fast to him.]* *Lit.* Let the sentence of guiltiness proceed

Psalms. ceed against him. 6 and *Vulg.* They have fixed an evil word [or, word of *Belial*] upon me.

The *Heb.* being *deber Belial*, *Hammond* observes that *deber*, though it does sometimes signify a plague or disease, cannot well have that signification here; but, a slander, or false accusation.

XLII. 6. *I will remember thee from the land of Jordan, and of the Hermonites, from the bill Mis-sar [or, the little bill.] Lit.* Concerning the land of *Jordan*, and the little hill of *Hermon*. 6 and *Vulg.*—from the land of *Jordan*, and the *Hermans*, from the little hill.

It seems *David* was now at these places, beyond *Jordan*, and nigh *Hermon* [or the *Hermans*; for there were rows of hills of that name, as the *Alps*, &c.] and himself now abiding upon a little rising ground thereabouts. He was, in his flight from *Absalom*, in those parts.

7. *Deep calleth unto deep at the noise of thy water-spouts: all thy waves—are gone over me.]* 6, *Abyis* calls upon *abyis* at the noise of thy cataracts [or, water-falls:] all thy waves, &c.

It is a poetical description of calamities coming thick upon him, as upon *Job*; which he compares to waves, billows, spouts, or abysses, or pipes of water coming on him.

XLV. 6. *Thy throne, oh God, endureth for ever, &c.]* To whatever king, *Solomon*, or whoever else, the former part of this psalm be understood to be directed primarily or literally; it plainly begins here to speak of the *Messiah*, and so proceeds for some verses: for these words are not applicable to any one else. Though *Elohim* be a name sometimes given to angels, kings, judges, &c. yet the strain of the address here is such as must be understood of the *Christ*. And so all the *Jewish* commentators themselves do apply it; and so the Author to the *Hebrews*, ch. 1. cites it.

XLV. 11, 12.

XLV. 11, 12. *He is thy Lord, and worship thou him. And the daughter of Tyre shall be there with a gift.]* *ô*, He is thy Lord. And the daughters of Tyre shall worship him with gifts. *Vulg.* in some copies, He is thy Lord God: and they shall worship him, &c.

No edition of *ô* has Θεός here. And therefore in those copies of *Vulg.* which have it, it has probably been interpolated. It is in *Lit.* but in no other translation or edition that I know of. The Tyrians honouring him with presents, seems to refer to Solomon.

XLVII. 3. *He shall subdue the people under us, and the nations under our feet.]* *ô*, He subdued the people under us.

ô and *Vulg.* make this and the following verses, a recounting of the great things God had done in bringing them in.

XLVIII. 2. *Beautiful—is mount Sion, on the sides of the north, the city of the great king.]* *i. e.* says Hammond, Sion is on the north side of Jerusalem: And Trem. Mont. Moriah and the Temple is on the northern part of Mount Sion: Both of them better Critics and Divines, than Geographers. *ô* and *Vulg.* being just like *Eng.* are ambiguous. *Lit.* expresses it truest; On the north side [of Mount Sion] lyeth the city of the great king, *i. e.* Jerusalem.

4. *The kings of the earth were assembled; they passed by together: they saw it, and so they marvelled.]* *ô*,—— they came all together: when they saw it was so, they marvelled.

7, 8. *Thou breakest the ships of Tarshish with an east-wind. Like as we have heard, so have we seen in the city of our God.]* *ô*,—— with a fierce wind; as we have heard: and so have we seen [it done] in the city of our God.

Psalms.

XLIX. 13. *This their way is their folly: yet their posterity approve their saying.]* Tho' a man that has turmoiled himself in getting wealth by right and by wrong, do live long enough to perceive the uselessness of it, and do count it to have been his own folly; yet his children follow the same example, and act over the same follies.

14. *The righteous shall have dominion over them in the morning.]* I know not what morning is meant, unless the morning of the resurrection. St. *Cbrystom* interprets it, Shall early or quickly have dominion over them.

Ibid. *Their beauty shall consume in the grave from their dwelling.]* *Cast.* Their beauty [or, form] shall consume; and the grave shall be their dwelling. *ó Alex.* Their help [or, power] shall be abolished in Hades: they are despoiled of their glory. This is said, *ψ* 17.

LI. 4. *And be clear when thou art judged.]* *ó,* And overcome when thou art judged.

LII. 1, 2. *Why boastest thou thy self in mischief, O mighty man? The goodness of God endureth continually. Thy tongue deviseth mischief.]* *ó,* Why dost thou boast in wickedness, thou that art mighty to do mischief? All the day long thy tongue deviseth mischief. So *Vulg.*

5. *God shall take thee away, and pluck thee out of thy dwelling place, and root thee out, &c.]* *ó* and *Vulg.* — and remove thee from the tabernacle, and thy root from, &c.

LIII. 5. *God hath scattered the bones of them that encamped against thee: thou hast put them to shame.]* *ó* and *Vulg.* God hath scattered the bones of the men-pleasers. They are put to shame, &c.

LIV. 4. *My heart is sore pained within me.]* *Cost.* and *Hamm.* trembleth within me.

LIV. 18.

LV. 18. *From the battle that was against me.] Psalms.*
ó, Vulg. From them that came about me.

22. *Cast thy burden upon the Lord.] ó, Vulg. thy*
care, [or, solicitude.] So 1 Pet. v. 3.

LVII. 3. *He shall send from heaven, and save*
me from the reproach of him that would swallow me.]
ó, Vulg. Hamm. He sent from heaven and saved
me; he shamed those that would have, &c.

3, 4. *He shall send forth his mercy and truth.*
My soul is among lions.] ó, Vulg. He sent forth
his mercy and truth, and saved my soul from
among lions.

LVIII. 2. *In your heart you work wickedness;*
you weigh the violence of your hands in the earth.]
ó, Vulg. You work wickedness in your heart on
the earth; your hands frame injustice.

6. *Break their teeth, &c.] ó, Vulg. God will*
break, &c.

8. *As a snail that melteth, let every one of them*
pass away.] ó, Vulg. As wax that melteth.

9. *He shall take them away as with a whirlwind,*
both living, and in his wrath.] Lit. So let indig-
nation vex him, even as a thing that is raw. ó,
Vulg. He will swallow them up, as it were alive;
and [as men do] in their wrath.

LIX. 6. *They return in the evening: they make a*
noise like a dog, and go round about the city.] ó,
Vulg. They will come home at evening as hungry
as dogs, and go round about the city.

9. *Because of his strength will I wait upon thee.]*
Lit. My strength will I ascribe to thee.

LX. 4. *Thou hast given a banner to them that*
fear thee, that it may be displayed because of thy
truth.] ó, Vulg. — a token — that they may
fly from [thy] bow.

8. *Moab is my wash-pot; over Edom will I cast*
out my shoe: Philistia, triumph thou because of me.]
ó, Vulg. — to Edom will I hold out my shoe:

Psalms.

the *Philistines* are subjected [or, triumphed over] by me.

LXI. 7. *He shall abide before God for ever: O prepare mercy and truth, that they may preserve him.]* ó, *Vulg.* — Who can search out his mercy and truth?

LXII. 3, 4. *How long will you imagine mischief against a man? Ye shall be slain, all the sort of you, as a bowing wall, and as a tottering fence. They only consult to cast him down from his excellency, &c.]* ó, *Vulg.* How long do you rush in upon a man? You are murderers all of you; like a wall ready to fall upon a man, and a stone fence that is tottering. They only consult to depose me from my dignity.

Dr. *Hammond* judges this to be spoken against some rebellious subjects that *David* had.

9. *Men of low degree are vanity, and men of high degree are a lie.]* ó and *Vulg.* neglect here the difference of the states of men. In *Heb.* one is, sons of *Adam*, by which is always understood, ordinary men; the other, sons of *Isb*, always taken for men of repute.

LXV. 1. *Praise waiteth for thee, O God.]* ó, *Vulg.* Is fitting for thee.

3. *Iniquities prevail against me.]* ó, *Vulg.* The words of wicked men have over-powered us.

4, 5. — *even of thy holy temple. By terrible things in righteousness wilt thou answer us, O God, &c.]* ó, *Vulg.* Thy temple is holy, wonderful in righteousness. Hear [or, answer] us, O God, &c.

7, 8. *The noise of their waves, and the madness of the people. They also that dwell, &c.]* ó, *Vulg.* The noise of its waves. The people shall be troubled; and they that dwell, &c.

9. *Thou greatly enrichest it with the river of God, which is full of water.]* ó, *Vulg. Lit. Hamm.* Thou made

made it very plenteous. The river of God is *Psalms*.
full of water.

LXV. 11. *Thy paths drop fatness.*] *Lit.* Thy clouds drop fatness. *ó, Vulg.* The fields are filled with fatness.

LXVI. 2. *Make his praise glorious.*] *ó, Vulg.* Give him glory by praising him.

7. *He ruleth by his power for ever.*] *ó, Vulg.* He ruleth the world by his power.

LXVII. 6, 7. *Then shall the earth yield her increase; and God, even our God, shall bless us. God shall bless us: and all the ends of the earth shall fear him.] ó, Vulg. Hamm.* The earth hath yielded her increase. O God, our God, bless us. God bless us; and let all the ends of the earth fear him.

LXVIII. 4. — *by his name Jah, and rejoice before him.*] *ó, Vulg.* Jah [or, Jchovah] is his name. Rejoice ye before him.

10. *Thy congregation hath dwelt therein; for thou, O God, hast of thy goodness prepared for the poor.] Cast.* Thy companies [or troops, *copiæ tuæ*] settled there [viz. in the wilderness. See *ψ* 7.] Thou of thy goodness didst prepare for thy poor people.

ó and *Vulg.* say, Thy living creatures, *ζῶα σὰ*, *animalia tua.* The Hebrew word, it seems, signifies both; companies, or living creatures. 'Tis hard to apply the latter here: Yet Dr. Hammond, by a long reach, makes it to signify, thy angels. The whole context is of God's providing for the Israelites in the wilderness; unto whom he sent a gracious rain of manna, *ψ* 9.

18. *Thou hast led captivity captive, and received gifts for men.] St. Paul, Eph iv. 8.* referring to this text, expresses it, gave gifts to men. To lead captivity captive, is, to lead in triumph a number of captives, as *Deborah* said to *Barak*.

Psalms.

LXVIII. 29. *Because of thy temple at Jerusalem shall kings bring presents unto thee.*] The name, temple, *ναός*, is sometimes given to that sanctuary which was in use before the temple was built; or perhaps David spoke this prophetically of the temple which, he knew, was to be built.

ó and *Vulg.* help very little in explaining this psalm; being in most places of it more obscure than *Heb.* it self.

LXIX. 23. *Make their loins continually to shake.*] ó, *Vulg.* Ever bow thou down their backs.

26. *They talk to the grief.*] ó, *Vulg. Hamm.* They add to the grief.

LXXII. 3, 4. *The mountains shall bring peace unto the people, and the little hills by righteousness. He shall judge the poor of the people, &c.*] ó, May the mountains bring peace to the people, and also the little hills. With righteousness he shall judge, &c.

5. *They shall fear thee as long as the sun and moon endureth, throughout all generations.*] ó, *Vulg.* And he shall remain together with the sun and moon to generations of generations.

This could not be said of *Solomon*, but in respect of his posterity; especially of Christ. So *ψ* 7.

6. *Like rain upon the mowed grass.*] ó, *Vulg. Lit.* Upon a fleece of wooll.

8. *And from the river unto the ends of the earth.*] Dr. *Hammond* would have it read, unto the ends of the land; viz. of *Judea*. But *Heb.* is *eret*; and ó, *οὐρανὸν*.

15. *Prayer shall be made for him continually.*] *Lit.* Prayer shall be made ever unto him. ó, They shall worship [or, pray] continually [ó, *πρὸς αὐτὸν*. *Vulg.* de ipso] for, or concerning him.

16. *There shall be a bandful of corn in the earth upon the top of the mountains: the fruit, &c.*] *Hamm.*

An

An handful of corn, sowed on the hills, shall produce a crop so great that it shall wave like the trees of *Lebanon*. He thinks *σνῆγμα* in *ó* should be *σπῆγμα*.

LXXII. *End. The prayers of David—are ended.*] *ó*, The psalms of *David*—are ended.

Here ends the second book of Psalms, compos'd, or that had been by this time put in order by *David*. Some of the three following books are entitled, *τῷ Δαυιδ*· perhaps made by him after the composing of this book.

LXXIV. 7. *They have cast fire into thy sanctuary—the dwelling-place of thy name to the ground.*] *ó*, They have burnt with fire thy sanctuary to the ground.

This psalm is entitled, *To Asaph*. It could not be that *Asaph* that was in *David's* time. This seems plainly to have been spoken after the Temple was burnt.

14. *Thou gavest him [Leviathan] to be meat to the people inhabiting the wilderness.*] *ó* and *Vulg.*—to the *Ethiopian* people.

They that adhere to the *Heb.* reading, think wild beasts and birds, to be meant. The readers of *ó* think the *ichthuophagi*. See *Hamm*.

LXXV. 1. *For that thy name is near, thy wondrous works declare.*] *Cast. Hamm.* Thy name is present at hand to them that declare thy wondrous works. *ó*, We will call upon thy name. I will declare thy wondrous works.

2. *When I receive the congregation, I will judge, &c.*] *ó, Vulg.* When I take a fit time, I will judge.

5. *Speak not with a stiff neck.*] *ó, Vulg.* Don't talk wickedness against God.

6. *Promotion cometh neither from the east, nor from the west, nor from the south.*] *ó, Vulg.*—west, nor from the desert mountains.

Psalms:

LXXV. 8. *In the band of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof, all the ungodly of the earth shall wring them out, and drink them.]* ó, — a cup of strong wine full of mixture; and he has poured it out of one [ves-
fel] into another: but yet the dregs thereof are not emptied out. Those all the ungodly on earth shall drink up.

LXXVI. 5. *None of the men of might have found their 'hands.]* ó, — have found [or, obtained any advantage] by their hands.

10. *Surely the wrath of man shall praise thee.]*
Lit. The fierceness of man shall turn to thy praise.
The violent outrage and malice of wicked men shall, by thy overthrowing their malicious attempts, turn to thy glory.

LXXVII. Title. *To Jeduthun, a psalm of Asaph.]*
The name *Jeduthun* is used in Scripture as another name of *Ethan*. Both *Asaph* and *Ethan* liv'd in the time of *David*. This psalm seems to have been compos'd long after *David's* time. The opinions of Commentators are various. It seems to me most probable that the inscriptions in the titles of the psalms, τῷ Ἀσάφ, or τῷ Ἀιθάν, &c. do denote only that such a psalm was appointed to be sung by the sons of *Asaph*, or sons of *Ethan*, &c. who, as we read in *Chronicles*, kept their several courses for singing, as the priests did theirs. Much in the same sense as many of the psalms are entitled, To the sons of *Korab*. This observation is plainest in *Pf.* LXXIX.

LXXVIII. 2. *I fought the Lord: my sore ran in the night, and ceased not.]* ó and *Vulg.* I fought by night for the Lord with my hands, and was not disappointed. See *Hamm.*

LXXIX. 10. *Let him be known among the heathen in our fight by the revenge of the blood of thy*
ser-

servants which is shed.] ó, *Vulg. Lit. Hamm. Let Psalms.*
the vengeance of thy servants blood that is shed
be openly shewed among the heathen in our sight.

LXXIX. 11. *Preserve thou those that are appointed to die.]* ó, *Vulg.* Preserve the children of those
that have been murdered.

LXXX. 10. *The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedars.]* ó, *Vulg. Hamm.* The shadow of it covered
the hills, and the boughs of it the stately cedars.

LXXXI. 5. *When he went out through the land of Egypt, where I heard a strange language which I understood not.]* ó, *Vulg.* When he came out of
the land of Egypt, he heard a language which he
understood not.

LXXXII. 1. *God standeth in the congregation of the mighty: he is a judge among Gods.]* The name
Elobim, which is the usual name for God Almighty, having been in the Pentateuch and other
holy books (written before this psalm) given
sometimes to princes, magistrates, judges, &c. and
any of the high powers on earth; (for the proper
signification of the word is *high powers*) this psalm
teaches them at y 6. in what sense, and with what
limitation, this name is allow'd them, viz. that
though they are allow'd to be call'd *Elobim*; yet
they shall die like *Adam*, or one of the common
men. And this first verse teaches them that when
they sit in judgment, they should remember that
as they act as masters over other men, so God
their master, the true *Elobim*, stands over them,
and rebukes them upon occasion, as in the next
words; How long will you give wrong judgment,
and accept the persons of the ungodly?

ó and *Vulg.* in translating this verse, do use the
words, *Deus*, and *Θεός*, in as large a sense as *Heb.*
does *Elobim*: and do translate it, *God standeth in*
the congregation of Gods; he judgeth between the
C 4 Gods.

Psalms. *Gods.* But other translators generally (since the time that the name of God has been us'd in a more strict sense for God Almighty only) do translate it much as *Eng.* does here.

Trem. God standeth in the congregation of the mighty God: he is a judge among the magistrates.

Cast. God standeth in the divine assembly: he judgeth between the *divi*, *i. e.* says *Cast.* between the governours.

'Tis true that our Saviour, being accus'd by the *Jews* of blasphemy in setting forth himself as the son of *Elobim*, answer'd, *John* x. 34. Is it not written in your law (meaning *ψ* 6. of this psalm) *I said, ye are Elobim?* If he called them *Elobim*, &c. say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the son of *Elobim?* And St. *John*, putting our Saviour's words into *Greek*, has, for *Elobim*, put *Θεός*, as *ó* before him had done, and as it stood then in the common *Greek* translation.

But the argument for our Saviour's divinity does not depend on this citation. All that he argues here, is, That since much lesser persons than himself were in Scripture call'd *Elobim*, he could not be a blasphemer for saying, he was the son of *Elobim*.

LXXXIII. 8. *Assur also is joined with them.*] This determines the date of this psalm to the latter times of the *Jewish* kingdom: for the other nations here mention'd had molested them before; but the *Assyrians* not till toward the end.

LXXXV. 8. *He will speak peace to his people, and to his saints; but let them not turn again to folly.*] *ó*, ——— to his saints, and to those that turn their heart to him.

LXXXIX. 47.

LXXXIX. 47. *Remember how short my time is.*] *Psalms.*
ó, Remember what my confidence [or, expectation] is. ó, ὑπόστασις. Vulg. substantia.

XC. Title. *A prayer of Moses the man of God.*]
Hamm. Composed either by Moses, or else, as in his person, by some other.

1. *Lord, thou hast been our dwelling place in all generations.*] *ó, Vulg. Lit. Hamm. — our refuge, [or, helper.]*

3. *And sayst, Return ye children of men.*] *viz. to the dust, of which ye were made.*

Lit. puts in the word [again ;] Again thou sayst, which is not in Heb. nor ó, nor Vulg.

5. *Thou carriest them away as with a flood: they are as a sleep.*] *ó, Vulg. Their years are as a thing of nothing.*

11, 12. *Who knoweth the power of thine anger? even according to thy fear so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom.*] *ó, Vulg. — thine anger, and from the fear of thee to number [or, estimate] thy wrath, &c.? ó Vat. From the fear of thy wrath to number [his days?] Trem. — thine anger, and of thy wrath according to the fear of thee; viz. the fear which we have been taught of thee. Hamm. 'Tis certain that God's wrath is not proportioned to our fear of him.*

16. *Let thy work appear unto thy servants, and thy glory unto their children.*] *ó, Vulg. Regard [or look upon] thy servants, and thy works; and be a guide to their children.*

XCI. 2. *I will say of the Lord.*] *ó, Vulg. He will say unto the Lord. See y 1.*

9. *Because thou hast made the Lord, which is my refuge, even the most High, thy habitation.*] *ó, Vulg. Because thou, Lord, art my hope. Thou hast made the most High thy refuge.*

Psalms.

XCIV. 10. *He that chastiseth the beathen, shall not be correct? He that teacheth men knowledge, shall not be know?*] ó, He that instructs the nations, he that teacheth man knowledge, shall not he reprove?

17. *Unless the Lord had been my help, my soul had almost dwelt in silence.*] ó, *Vulg.* — in Hades [or, the grave.]

XCVI. Title. In *Heb.* no title. In ó, *When the house was built after the captivity: A psalm of* [or, to] *David.* This shews that some psalms made by *David*, and us'd in his time (as this was at the bringing the Arc from *Obed-edom's* house to *Sion*, 1 *Chron.* xvi.) they afterward us'd on other occasions, and gave new titles to them; and that *David* himself was not the author or composer of all those psalms that are inscrib'd τῷ Δαυίδ.

9. *Worship the Lord in the beauty of holiness.*] ó, *Vulg.* In his holy court.

10. *Say among the beathen, that the Lord reigneth.*] ó and *Vulg.* hath reigned.

This is the sentence which *Justin Martyr* says the *Jews* had truncated in his time in some copies of ó, but not in all; and that the true reading was, ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, *The Lord hath reigned from the tree, i. e.* as *Justin* understands it, from the cross.

Beside *Justin*, *Tertullian* cites the word so; and in following times, *St. Austin*, *Arnobius*, and a few more: And they are in the *Roman* Psalter to this day, *Regnavit à ligno Deus.* They are also said to be in the *Coptic* Psalter. But they not being in *Heb.* nor in any copy or MS. of ó, nor *Vulg.* nor in the version of *St. Hierom*, nor in *Chald. Syr. Arab. Æthiop.* &c. *Dr. Hammond*, and all men but one or two, are of opinion that it was only some particular copy of ó that *Justin* had, which was interpolated at this place with the words

words $\delta\alpha\pi\tau\epsilon\ \xi\acute{\upsilon}\lambda\alpha\varsigma$. And the error passed only in- *Psalms*.
to some few copies.

The occasion of it perhaps might be, that in the other copy of this psalm which is in 1 *Chron.* xvi. there is in δ the word $\xi\acute{\upsilon}\lambda\alpha\varsigma$ in the next verse to this (which here comes not till ψ 12.) which in some mangled copy of δ might make a scribe mistake.

But as for any attempt, and especially any success, of the *Jews*, to raze or steal it out, Dr. *Hammond* here, and Mr. *Nicolas Fuller* whom he here cites, do shew how absurd the supposal of any such thing is. [How was it possible for them to corrupt the *Greek Bible* throughout the world, &c. ?]

XCVII. 7. *Worship him, all ye gods.*] δ , *Vulg.* Worship him, all ye his angels.

Dr. *Hammond* is strongly of opinion that it was from this place that the Author to the *Hebrews* took his citation, ch. i. 6. *Let all the angels of God worship him*; and not from *Deut.* xxxii. 43. where those very words are in δ , but nothing like them in *Heb.* The *Heb.* word here is *Elohim*, which δ do almost always translate, God, or Gods; but here, Angels.

11. *Light is sown for the righteous.*] δ , *Vulg.* Lit. Light is risen up for the righteous.

XCIX. 4. *The king's strength loveth judgment.*] δ , *Vulg.* The king's honour.

6. *Moses and Aaron among his priests.*] The *Heb.* word [*cohen*] signifies any great officers, whether ecclesiastical or civil.

8. *Thou wast a God that forgavest them, though thou tookest vengeance of their inventions.*] *Hamm. Paraphr.* Thou for their sakes, and at their prayers, forgavest the people, even then when thou wast inflicting punishments upon them for some great sins.

Psalms.

CI. 4. *A froward heart shall depart from me.]*
ó, A crooked [or cunning] heart.

5. *Him that has a bigb look and a proud heart, I will not suffer.]* *ó, Vulg.* Him that has an ambitious eye, and an unsatiable heart, I will not suffer.

Where could David get any ministers, or courtiers, or officers?

CII. 3. *My bones are burnt up as an hearth.]* *ó, Vulg.* As dry wood. *Lit.* As a firebrand.

8. *They that are mad against me, are sworn against me.]* *ó, Vulg. Syr. Arab.* They that [before] praised me, have taken oaths against me.

10. *Thou hast lifted me up, and cast me down.]* Thou hast thrown me upon the ground with violence, as one that lifts a thing up to throw it down the harder.

14. *Thy servants take pleasure in her stones, and favour the dust thereof.]* *ó, Vulg.* They pity.

16. *When the Lord shall build up Sion, he shall appear in his glory.]* *ó, Vulg.—* Sion, and it shall be seen in its glory.

22. *And the kingdoms to serve the Lord.]* *ó, Vulg.* And the kings to serve the Lord.

26. *As a vesture shalt thou change them, and they shall be changed.]* *ó, ———* thou fold them up, and they shall be changed.

This place is cited, *Heb. i. 14.* according to *ó* here. For a scribe to mistake *ἐλίξεις* for *ἀλλάξεις*, is easy: but if it be a mistake, it is a very antient one. In that citation these three verses are applied to the Messiah; but the ground of such application does not appear in the psalm.

CIV. 26. *There go the ships; and there is that Leviathan, &c.]* *ó, Vulg.* That dragon.

Leviathan here must signifie the whale, or other sea-monster: not the crocodile, which belongs to rivers.

CIV. 34. *My meditation of him shall be sweet.] Psalms.*
ó, Vulg. My discourse shall be such as may please him.

CV. 4. *Seek the Lord, and his strength.] ó,*
Vulg. And be strong.

22. *To bind his princes at his will, and teach his senators wisdom.] Lit.* To inform his princes. *ó,*
Vulg. That he might instruct his princes, as he had done him; and might teach his senators.

Joseph had instructed *Pharaoh* himself, and was made a ruler of the princes of *Egypt*.

28. *And they rebelled not against his word.] Lit.*
 And they were not obedient to his word. *ó Vat.*
ὁ παρεπίκραναν τὰς λόγους αὐτοῦ; and they provoked
 [or, disobeyed] his words. *ó Alex.* ὅτι παρεπίκρα-
 ναν— because they provoked [or, disobeyed] his
 words. *Vulg.* And he provoked not [or, exasperated not] his words.

After all the disputes and criticisms on the difference of *Heb.* and *ó*, in this text, it comes to this disjunctive, that a negative particle is either got into *Heb.* or dropp'd in *ó* by mistake of scribes. Wherever the mistake be, it is very antient.

The *Chald.* it seems, is as *Heb.* But *Syr. Arab. Æthiop.* are as *ó*. *Vulg.* which every where else in the *Psalms*, follows *ó*, here forsakes it; and yet changes *Heb.* from *they* to *he*, meaning either, he, God, did not embitter, or exasperate his words; or else *Moses* did not rebel against God's words.

So much is certain, that if it be meant of *Pharaoh* and the *Egyptians* (as the words, *they, them, &c.* in the verses foregoing are) it must be said that they still rebelled: and then *ó, Syr. Lit. &c.* are right. But all the interpreters that adhere to the present reading of *Heb.* suppose that by *they*, is meant *Moses* and *Aaron*; or by *he*, *Moses*. Only *Trem.* (who never wants a distinction for a salvo)

Psalms.

vo) thinks that by *they*, is meant, the signs, or miraculous effects: They were not disobedient to God's word, or *Moses's* word; but when he bade them come, they came. Dr. *Hammond* thinks there is a mis-writing; and that it is in *ó*. Some copies of *ó Alex. Ald. Comp.* have *óτι ἐπύκρναν*. This, he thinks, might be at first, *ἄτε ἐπύκρναν*.

CVI. 7. *Our fathers understood not thy wonders in Egypt*] *ó*, *Minded not*; *εἰ συνῆκαν*.

15. *He gave them their request: but sent leanness into their soul.*] *ó*, *Vulg.* — sent a loathing, [or, surfeit] *πλησμονήν*, saturitatem.

33. *They provoked his spirit, so that he spake unadvisedly with his lips.*] *ó*, — so that he *διέσειλεν*, spoke doubtfully, or distrustfully.

CVII. 17. *Fools, because of their transgression, and because of their iniquity, are afflicted.*] *ó*, *Vulg. Syr.* He helped them out of the way of their wickedness: for because of their iniquity they were afflicted.

CVIII. is composed of part of *Pf. lviii.* and part of *Pf. lx.*

CIX. 10. *Let them seek their bread out of desolate places.*] *ó*, *Vulg.* Let them be turned out from their cottages, or ruined houses.

20. *Let this be the reward of mine adversaries from the Lord*] *ó*, *Vulg.* — of my false accusers.

31. *To save him from them that condemn his soul.*] *ó*, *Vulg.* From them that pursue his soul.

CX. 1. *The Lord said unto my Lord, &c.*] Dr. *Hammond* produces many of the antient *Jews* interpreting this psalm of the Messiah.

3. *Thy people shall be willing in the day of thy power, in the beauties of holiness.*] *ó*, *Power* [or, dominion] shall be with thee in the day of thy power, in the beauties, &c.

Ibid. *From the womb of the morning thou hast the dew of thy youth.*] *ó*, *Vulg.* I begat thee in the womb

womb before the morning star. *Aq.* Thou hast *Psalms.*
the dew of thy youth from the womb from the
morning. *Symm.* Thy youth is as the morning
dew.

Christian interpreters expound this as signifying
that quickly after the morning [or, beginning]
of Christ's kingdom, or Gospel preach'd, it should
overspread the earth as the morning dew.

There is a translation of this verse given by
Boetius, which deserves the examination of men
well skill'd in the *Hebrew*, how far it may be al-
low'd as proper;

Thy troops shall be willing, when thou raisest
thine army, in thy glorious sanctuary: thou hast
shone, like the morning, from thy very birth;
thy youth has been covered with dew.

CXIII. 8. *Which turned the hard rock into a
standing water; the flint into a fountain.]* ó,—
into lakes of water.

It is said, *Pf.* cv. 41. The waters ran in dry
places as a river: And *St. Paul*, The rock fol-
lowed them.

CXVI. 6. *The Lord preserveth the simple.]* ó,
Vulg. The little ones, τὰ ῥηπια.

11. *I said in my haste, All men are liars.]* I
was ready to call all men liars, that had given
me hopes, or comfort.

CXVIII. 7. *Therefore shall I see [my desire up-
on] my enemies.]* ó, *Vulg.*—will I look down upon
my enemies; i. e. with fearlessness and contempt;
despiciam.

10, 11, 12. *But in the name of the Lord will I
destroy them.]* ó, *Vulg.*—I made my part good
with them; ἡμυνάμην αὐτοῖς, *ultus sum in eos.*

22. *They are quenched as the fire of thorns.]* ó,
Vulg. Burnt out, [or, consumed] as—

27. *Bind the sacrifice with cords, even to the horns
of*

Psalms. of the altar.] *ó, Vulg.* Keep the feast with thick boughs [brought as far as] to the horns of the altar.

There was no such custom as tying the sacrifice that was to be kill'd, to the horns of the altar. See *Hamm.* and *Boss.*

CXIX. 3. *They also do no iniquity: they walk in his ways.] Lit.* For they who do no wickedness, walk in his ways. *ó, Vulg.* For they who work wickedness, do not walk in his ways.

9. *Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.] ó, Vulg.* Wherewithal shall a young man direct his way aright? by keeping thy words.

10. *O let me not wander from thy commandments.] ó, Reject me not from, &c.*

21. *Thou hast rebuked the proud, which are cursed, which do err from thy commandments.] ó, Vulg. Lit.—the proud.* Cursed are they who do err, &c.

24. *Thy testimonies also are my delight, and my counsellors.] ó, Vulg.—delight; and thy statutes my counsellors.*

29. *Remove from me the way of lying; and grant me thy law graciously.] ó, Put away from me the way of wickedness; and have mercy on me by thy law.*

38. *Stablish thy word unto thy servant, who is devoted to thy fear.] ó, Stablish to thy servant thy word, which [teaches] the fear of thee.*

61. *The bands of the wicked have robbed me: but I have not forgotten thy law.] ó, Vulg.* The cords of the wicked have entangled me: but, &c.

84. *How many are the days of thy servant? when wilt thou execute judgment, &c.] Hamm.* How long time is appointed for these pressures to lye on me?

CXIX. 113. *I hate vain thoughts: but thy law do I love.*] 6, *Vulg.* I hate wicked men [or, as *Lit.* Them that imagine evil things] but thy law, &c.

118. *All them that err from thy statutes: for their deceit is falsehood.*] 6, *Vulg.* ——— their thought [or, device] is falsehood.

130. *The entrance of thy word giveth light.*] 6, *Vulg.* The opening [or declaration, or going forth] of thy word.

139. *My zeal hath consumed me, because mine enemies have forgotten thy words.*] 6, The zeal for thee hath melted me, because ———

148. *Mine eyes prevent the night-watches.*] 6, *Vulg.* Prevent the day-break [or morning-watch.]

163. *I hate and abhor lying.*] 6, *Vulg.* I hate and abhor iniquity.

CXX. 5. *Woe is me that I sojourn in Mesekh, that I dwell in the tents of Kedar.*] 6, *Vulg.* ——— that I am fain to sojourn so long, and dwell in the tents of Kedar.

The interpreters, except *Chald.* take *Mesekh* not for a proper name, but a long space of time.

CXXVI. 1. *Then were we like unto them that dream.*] 6, *Vulg.* To men comforted [or, recovered.]

CXXIX. 3, 4. *The plowers plowed upon my back: they made long their furrows. The Lord is righteous: he hath cut asunder the cords of the wicked.*] 6 and *Vulg.* are here imperfect. *Chald. Syr.* The scourgers laid lashes upon my back: they made long gashes [or, furrows.] The Lord is righteous: he hath cut asunder the whip-cords, &c. See *Hamm.*

6. *Grass upon the house tops, which withereth afore it groweth up.*] 6, *Vulg. Lit.* ——— afore it be plucked up.

Psalms.

CXXX. 6. *My soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning.]* ó, *Vulg.*— for the Lord, from the morning watch till night. *Hamm.*— hasteneth to the Lord from [the time of] the guard in the morning: *i. e.* as early as they; as they hasten to their watches.

The repetition is not in ó.

CXXXI. 2. *Surely I have behaved and quieted my self as a child that is weaned from his mother: my soul is as a weaned child.]* ó, *Vulg. Psalter. Rom.* If I have not humbled, and not lifted up my soul, as a child weaned from his mother; so wilt thou retribute to my soul.

CXXXII. 6. *Lo! we heard of it at Ephrata: we found it in the fields of the wood.]* ó *Alex.*— found it in the thickets of the wood. *Lit.*— found it in the wood. *Cast.*— found it in the woody fields.

Cast. here sets in his margin, *I do not understand the meaning of this place.* And *Hamm.* and all interpreters since have own'd the difficulty of it; which yet *Abp. Usher* in his *Annals* at *ann. P. J. 3669.* explains, I think, to satisfaction.

Heb. is, In the fields of *Jair*: Which word, *Jair*, when it is an appellative, signifies, a wood; but it is here a proper name, and stands for *Kirjath-jearim*, the place where *David* found the Arc, and brought it from thence. *Jair*, a wood: *Kirjath-jearim*, the town in the wood. It is common for towns to have their name from a wood in which, or near which, they were at first built: as *le boshe*, &c. And to express it in the metre of the psalm (instead of *Jair*, or *Kirjath-jearim*) in the fields of *Jair*, or thickets of *Jair*, is not unusual.

This whole psalm of *David* seems to have been made and used at the solemnity of bringing up
the

the Arc, expressing the holy joy and triumph *Psalms.* of it.

We at *Ephrata* [i. e. *Betlehem*] and other places about *Jerusalem* [*Betlehem* is but three miles from *Jerusalem*] heard of it, that it was at *Jair*, [i. e. *Kirjath-jearim*] and we found it there, and fetched it up—Arise, O Lord, into thy resting place, thou and the arc of thy strength.

CXXXIX. 3. *Thou compassedst my path and my lying down, and art acquainted with all my ways.*] *ó, Vulg.* Thou searchest my path, &c.

9. *If I take the wings of the morning.*] *ó, Vulg.* If I take wing in the morning.

CXLI. 3. *Set a watch, O Lord, before my mouth; and keep the door of my lips.*] *ó, Vulg.*—and a door of guard about my lips.

5. *Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oyl, which shall not break my head—my prayer shall be in their calamities.*] *ó, Vulg.* Let the righteous correct me, and reprove me in kindness: but let not the oyl of a wicked man fatten my head.

7. *As when one cutteth and beweth wood upon the earth.*] *ó, Vulg.* As when a space of ground is plowed [or, torn] on the earth.

CXLII. 7. *The righteous shall compass me about; for thou shalt deal bountifully with me.*] *ó, Vulg.* The righteous do wait till thou do deal, &c.

CXLIII. 10. *Thy spirit is good: lead me into the land of uprightness.*] *ó, Vulg. Lit.* Let thy good spirit lead me in a straight [or, even] land.

CXLIV. 9. *Upon a psaltery, and an instrument of ten strings.*] *ó, Vulg.* Upon a psaltery of ten strings.

13. *That our garners may be full, affording all manner of store.*] *ó, Vulg.*—pouring out of one into the other.

Psalms.

CXLIV. 13. *Our sheep may bring forth thousands and ten thousands in our streets.]* ó, In our pastures.

14. *Oxen strong to labour—in our streets.]* ó, *Vulg.* Oxen may be fat——in their pastures [or, yards.]

CXLV. 13. *Endureth throughout all ages.]* ó, *Vulg.*——from age to age.

ó, *Vulg.* The Lord is faithful in his words; and holy [or, merciful] in all his works.

This verse is not now in *Heb.* and it is a plain instance of a defect which the *Heb.* copy has suffer'd since the time that the translation of it by ó was taken. For this psalm is, as some others are, an alphabetical one; *i. e.* every verse begins with a several letter, in the order in which the *Hebrew* letters stand in the alphabet: But a verse to begin with the letter *nun* is wanting, which was this; which ó, *Vulg.* *Syr.* *Arab.* *Æthiop.* have; and no copy but *Chald.* and *Heb.* it self wants. *Heb.* which should have 22 verses, has now but 21. This comes in between *ψ* 13. and *ψ* 14. This defect in *Heb.* is acknowledg'd by Dr. Hammond and all interpreters.

CXLVI. 4. *In that very day all his thoughts perish.]* ó, All his devices and contrivances, *δ*-*αλογισμοί*.

CXLVIII. 4. *Ye heavens of heavens, and ye waters that be above the heavens.]* *i. e.* Which are very high up in the sky. The vapours, being highly extenuated, do rise far above that air or sky which is nigh the earth.

CXLIX. 4. *He will beautifie the meek with salvation.]* ó, *Vulg.* Exalt [or, glorify] the meek.

Proverbs

Proverbs.

I. 5. *A* Wise man will hear, and will increase *Proverbs.*
learning.] ó, For by hearing these [pro-
verbs] a wise man will be wiser.

7. *The fear of the Lord is the beginning of wis-*
dom.] ó, ——— the principal point; ἀρχή. ó
add, Piety toward God is the chief point of good
sense.

13. *We shall find all precious substance.]* ó,
Let us seize upon his possessions, which are of
good value.

19. *So are the ways of every one that is greedy of*
gain; *which taketh away the life of the owners there-*
of.] ó, So are the ways of all that do unjust
things: for by their wickedness they destroy their
own life.

32. *The turning away of the simple shall slay*
them.] ó, Because they have abused simple [or,
innocent; ó, ἡπίους. Vulg. parvulos] men, they
shall be slain.

III. 9. *Honour the Lord with thy substance, and*
with the first-fruits of all thine increase.] ó, Ho-
nour the Lord from all thy honest labours; and
pay first-fruits to him of all thy honest gains.

25. *Be not afraid of sudden fear, nor of the de-*
solation of the wicked when it cometh.] ó, Thou
shalt not be afraid of any terrour coming on; nor
of the assaults of wicked men going to be made
on thee.

27. *With-hold not good from them to whom it is*
due, when it is in the power of thine hand to do it.]
ó, With-hold not benefaction to the poor, when
the power is in thine hand to do it. Vulg. Do
not dissuade from beneficence him that is able:
and if thou be able, do some good thy self.

Proverbs. III. 30. *Strive not with a man without cause, if he have done thee no harm.]* ó, ——— left he do thee some mischief.

34. *Surely he scorneth the scorners; but he giveth grace unto the lowly.]* ó, The Lord refitteth the proud; but he giveth grace to the lowly.

St. Peter, 1 Ep. v. 5. cites the very words of ó.

V. 2, 3. *That thy lips may keep knowledge. For the lips of a strange woman drop as an honey-comb.]*

ó, That my lips may direct thee. Have nothing to do with an ill woman: for the lips of a strange woman, &c.

Heb. seems to want the words of connecting one sentence to the other.

6. *Left thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.]*

ó, For she goeth not in the paths of life: her ways are crooked, that, &c. *Vulg.* as ó.

16. *Let thy fountains be dispersed abroad, and rivers of waters in the streets.]* ó, Let not thy waters be dispersed from thine own fountain: let thy waters run in thine own streets [or, channels.]

It is plain by the foregoing and following words, and by the scope of the place, that *Heb.* has lost here the negative particle, and advises the contradictory of that which the text was made to advise. Some copies of ó seem by *Boss's* lections to want the negative, as *Heb.* does. But *Vat.* which has it, is certainly the right: For *Origen* cites it with the negative, *contra Cels.* l. 4. p. 193. And even *Aq.* has it, *μὴ διασκορπισθῶσαν αἱ πηγαὶ ἐξω*. Yet *Heb.* seems to have wanted it in St. *Hierom's* time: for *Vulg.* is without it. There must have been that difference between *Aquila's* copy, and St. *Hierom's*; and the fault must have come in since the *Masora*.

18. *Let thy fountain be blessed: and rejoice with the wife of thy youth.]* ó, Let thy fountain be peculiar

culiar to thy self, &c. *sol idia*. Yet *Vulg.* here *Proverbs*. also is as *Heb.*

VI. 1. *My son, if thou be surety for thy friend, [if] thou hast stricken thine hand to a stranger.]* *ó*, friend, thou hast stricken thine hand to an enemy. Meaning, thou hast made thy friend thy enemy.

3. *When thou art come into the hand of thy friend, go bumble thy self, and make sure thy friend.]* *ó*, Thou art come into the hands of ill men for thy friend: go, neglect not; stir up thy friend, for whom thou art surety.

i. e. Stir him up to pay his debt, that thou mayst be freed from thy bail-bond. *Vulg.* suscita. *Symm.* and *Theod.* παρόρμησον. *ó Vat.* παρόξυνε. None of them have any thing of *bumble thy self*.

8. — *gathereth her food in the barvest.]* At the end of this example of the ant, *ó* add;

Or go to the bee, and see what a work-woman she is, and how neat she makes her comb: of whose labours both kings and poor men do partake for their health. She is loved and praised of all: and though of a weak body, is valued as regarding wisdom.

There are in *ó* many such additional proverbs; which whether they have been interpolated in *ó*, or omitted in *Heb.* God knows. *Vulg.* has many of them; but sometimes mark'd with a veru, as being in some of their MSS. but not in others. But it has not this at all. Indeed this seems interpolated by some transcriber, who had a mind to add an ingenious similitude; which might have done well in another book, but not in books of Scripture. It is in all the editions of *ó*, except *Comp.* who finding it not in *Vulg.* would not put it in. There are also many proverbs in *Heb.* which are not in *ó*. I shall, for the general, take no notice of any that are not in *Heb.*

Proverbs. VI. 14. *Mischief continually, he soweth discord.]* *ó*, ——— such a man [*viz.* as is describ'd, *ψ* 12, 13.] always makes troubles in a city.

26. *By means of a whorish woman [a man is brought] to a piece of bread: and the adulterers will hunt for the precious life.]* *ó*, For the price of a whore is as much as of one loaf. [*So Vulg.*] [*Such*] a woman hunts for the precious life of men.

VII. 10. *There met him a woman with the attire of an harlot, and subtle of heart.]* *ó*, ——— with a whorish look; such as makes the hearts of youngsters fly away. *Vulg.* Fitted to delude mens hearts.

11. *She is loud and stubborn.]* *ó*, Jilty and sottish. *Vulg.* Talkative and a rambler.

22, 23. *As an ox goes to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver.]* *ó*, As an ox goes to the slaughter, or a dog to his halter, or as a stag that has a dart struck through his liver.

VIII. 7. *Wickedness is an abomination to my lips.]* *ó*, False lips are an abomination to me.

14. *I [am] understanding: I [have] strength.]* *ó* and *Vulg.* Prudence is mine: courage is mine.

22. *The Lord possessed me in the beginning of his way.]* *ó* *Vat.* ἐκτίσέ με. *Aq.* ἐκτίσάτο. The ancient Christians, who took the Wisdom, that speaks here as a person, for the λόγος, or the Christ, had great contentions about this word, ἐκτίσε, or ἐκτίσάτο.

IX. 13. *A foolish woman is clamorous: she is simple and knoweth nothing.]* *ó*, A foolish and brazen-faced woman wants bread: she has no shame.

X. 4. *Hand of the diligent maketh rich.]* At the end of this verse *ó* has a proverb:

ó, A

6, A son that has been chastised [or, brought up strictly] will become wise; and he shall have the foolish son for his servant. *Proverbs.*

Vulg. has instead of this, a proverb which 6 had, ch. ix. 12.

X. 10. *He that winketh with the eye, causeth sorrow: but a prating fool shall fall.* 6, He that deceitfully [or, sneeringly] winketh with his eyes, causeth sorrow to men: but he that freely [or, openly] reproveth them, worketh peace [or, does them good.]

The latter clause, as it is in *Eng.* *A prating fool shall fall*, had concluded the last proverb before but one, ψ 8. where it came in properly, as the antithesis to the former clause. But here in this verse there is no cognation, nor opposition, between the two clauses. It seems probable that 6 here is the true reading: for all the editions of 6 agree in it; and the scribe of the present *Heb.* having written that clause, of *a prating fool*, but just before, wrote it here over again by mistake. *Vulg.* is as *Heb.* but not just the same words as *Eng.* is.

13. *In the lips of him that hath understanding, wisdom is found: but a rod is for the back of him that is void of understanding.* 6, A man uttering with his lips wisdom, gives a lash to a man that has no good sense.

18. *He that hideth hatred [with] lying lips, and he that uttereth a slander, is a fool.* 6, Honest lips do hide [or, extinguish] hatred: but they that utter reproaches, are very fools.

25. *As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.* 6, When a storm comes, the wicked is carried away: but the righteous avoiding it, escapeth for ever. *Vulg.* as *Heb.*

Proverbs. XI. 7. *When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.]* ó, When a good man dies, his hope does not perish: but the expectation of the wicked perisheth.

16. *A gracious woman retaineth honour: and strong men retain riches.]* ó, A gracious woman brings an honour to her husband; but a woman that hateth goodness, is a seat of dishonour. Slothful men become wanting of wealth; but laborious men are strengthened with riches.

Here seem to have been two proverbs on different subjects, each proverb having the usual antithesis in its clauses. But by *Eng.* one would guess that the *Heb.* scribe has taken the first clause of the former proverb, and put to it the last clause of the latter proverb; and skipp'd the intermediate clauses; (for a gracious woman, and strong men, has none of the usual contradistinction) and that ó here is the right.

21. *[Though] hand [join] in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.]* ó, He that gives hand to hand [*i. e.* gives his hand to his neighbour] wrongfully [*i. e.* with a wrongful intent] shall not be unpunished: but he that soweth righteousness shall have a sure reward. *Vulg.* has here words that have no sense.

22. *As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.]* ó, ——— such a thing is beauty to a foolish woman.

30. *The fruit of the righteous is a tree of life; and he that winneth souls, is wise.]* ó, Of the fruit of righteousness [sown] there grows a tree of life; but the souls of the wicked are taken away before their time; *αἰώνι.*

31. *Behold! the righteous shall be recompensed in the earth; much more the wicked and the sinner.]* ó, The

6. The righteous is scarcely [or, with difficulty] *Proverbs* saved: where shall the ungodly and sinner appear?

Vulg. is as *Heb.* But *St. Peter*, 1 Ep. iv. 18. cites it as it is in *ó*.

XII. 4. *A virtuous woman is a crown to her husband: but she that maketh ashamed, is as rottenness in his bones.* *ó*, ——— husband: but a mischievous woman undoes her husband, like a worm in wood.

11. *Void of understanding.*] At the end of this verse there is a proverb, which whether interpolated in *ó*, or omitted in *Heb.* I know not: But it fits well to the foregoing.

ó, He that is delighted in taverns, shall leave dishonour to his own mansion-house.

12. *The wicked desireth the net of evil men.*] *Marg.* Fortrefs of evil men. *Vulg.* Monimentum, for munimentum. *ó*, The desire of the wicked is evil: but the root of the righteous shall be in strong fortresses.

14. *The recompence of a man's hands shall be rendered unto him.*] *ó*, —mouth. The first clause is of his mouth.

19. *The lip of truth shall be established for ever: but a lying tongue is but for a moment.*] *ó*, True-speaking lips do establish an evidence: but a hasty witness has an unrighteous tongue.

25. *Heaviness in the heart of a man maketh it stoop: but a good word maketh it glad.*] *ó*, A frightful message troubles the heart even of a righteous man: but goodness makes it glad.

28. *In the way of righteousness is life; and in the path-way [thereof there is] no death.*] Here seems to want the antithesis.

ó is, ——— life: but the way of revengeful men tends to death. *Vulg.* is as *ó*.

Proverbs. XIII. 2. *The soul of the transgressors shall eat violence.]* ó,— shall perish before their time.

3. *He that openeth wide his lips, shall have destruction.]* ó, He that is hasty with his lips; *περὶ τῆς χειλέσι.* *Vulg.* as ó.

9. *The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.]* ó,— is perpetual: but——

14. *The law of the wise is a fountain of life, to depart from the snares of death.]* ó,— of life: but the fool shall die in a snare.

15. *But the way of transgressors is hard.]* ó, tends to ruin. *Vulg.* to a whirlpool.

XIV. 6. *A scorner seeketh wisdom, and findeth it not: but knowledge is easy to him that understandeth.]* ó, Thou shalt look for wisdom among ill men, and find none: but good sense is easy to be found among prudent men.

8. *The wisdom of the prudent is to understand his way; but the folly of fools is deceit.]* ó,— will direct his way; but the folly of imprudent men will mistake it.

17. *He that is soon angry, dealeth foolishly: and a man of wicked devices is bated.]* ó, A hasty man dealeth inconsiderately; but a prudent man will bear with many things.

31. *He that oppresseth the poor, reproacheth his maker.]* ó,— cheateth [or, squeezeth] *συνοφαιτῶν.*

XV. 15. *All the days of the afflicted are evil; but he that is of a merry heart, hath a continual feast.]* ó, The eyes of the wicked do every day expect evil; but good men are always at quiet.

19. *The way of a slothful man is as an hedge of thorns: but the way of the righteous is made plain.]* ó,— hedged up with bushes: but the way of the diligent, plain.

XV. 27. *He that is greedy of gain, troubles his own house: but he that hateth gifts, shall live.]* ó,

— He that takes bribes, destroys himself: but he that hates bribery, shall be safe.

XVI. 9. *A man's heart deviseth his way: but the Lord directeth his steps.]* ó, Let a man's heart devise just things, that his steps may be directed by the Lord.

This proverb is not in its place in ó; but interpolated in the preceding chapter, y 29.

11. *All the weights of the bag are his work.]* ó, Just weights are his work. *Vulg.* Omnes lapides seculi, for sacculi.

30. *He shutteth his eyes — moving his lips, he brings evil to pass.]* At the end of this verse ó add, Such a man is a furnace of mischief; καμινος κακίας.

XVII. 3. *The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts.]* ó, As silver and gold are tried in the furnace; so are choice hearts by the Lord.

4. *A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.]* ó, — but a good man gives no heed to lying lips.

23. *A wicked man taketh a gift out of the bosom, to pervert the ways of judgment.]* ó, The ways of the man that basely brings a bribe out of his bosom, shall not succeed: but a wicked [judge] perverts the ways of judgment.

26. *To punish the just, is not good: nor to strike princes for equity.]* ó, — nor to conspire against good [or, equitable] princes.

XVIII. 1. *Through desire a man having separated himself, seeketh, and intermeddleth with all wisdom.]* ó, A man that has a desire to renounce [or, be separated from] his friends, seeketh pretences; and is upon every opportunity finding faults. *Vulg.* as ó.

After

Proverbs. After that *ó* and *Vulg.* had given a translation of this proverb in a good and plain sense, it is wonder how the latter translators, refusing that, should chuse to make such an obscure sentence of it. It is very hard to guess what *Trem.* and *Eng.* do mean. *Cast.* comes nighest to a sentence: *He that earnestly desires to be separated, uses any way to do it.* The present *Heb.* seems to have dropp'd the word *his friend*, and the word *pretences*, *προφάσεις*.

2. *A fool hath no delight in understanding; but that his heart may discover it self.]* *ó*, A fool has no need of [or, delight in] wisdom: for he is better pleased with his folly.

3. *When the wicked cometh, then cometh also contempt; and with ignominy, reproach.]* *ó* and *Vulg.* When an ungodly man comes to the height of wickedness, he useth contempt; and there comes on him ignominy and disgrace.

19. *A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.]* *ó* and *Vulg.* A brother assisted by his brother, is as a strong and tall city; and has strength as a fortified palace.

There seems to have been words wanting in that *Heb.* copy which *Aq.* and our translators had. *Aq.* for want of those words, translates, *A brother set at nought by a strong city, and judgment as a bar of a castle*, which has no sense at all. *Eng.* would be as bad, but that they put in words of their own, [harder to be won.]

21. *Death and life are in the power of the tongue; and they that love it, shall eat the fruit thereof.]* *ó*, ——— and they that can govern it, &c.

To govern the tongue, we know what it means.

22. *Obtaineth favour of the Lord.]* At the end of this verse *ó* has a proverb: (which is also in *Vulg.* but mark'd there as being wanting in many MSS.)

MSS.) *He that puts away a good wife, thrusts away* Proverbs. *his own good: and he that keeps μοιχαλίδα, a miss,* is a fool, &c. But *ó* wants the four next proverbs.

XIX. 4. *Wealth maketh many friends: but the poor is separated from his neighbour.* *ó* and *Vulg.* — is forsaken by him that was his friend.

5. *A false witness shall not be unpunished: and he that telleth lies, shall not escape.]* *ó*, — that sueth a man wrongfully.

18. *Chasten thy son while there is hope: and let not thy soul spare for his crying.]* *Marg.* — let not thy soul spare to his destruction [or, to cause him to die.] *ó*, Chasten thy son; so shall he be hopeful: but be not raised in thy wrath [or, in thy soul] *εις ὕβριν*, to abuse, or provoke him.

St. Paul, Eph. vi. Col. iii. seems to have read it in this latter sense. And critics say, that *Heb.* it self should be translated so.

22. *The desire of a man is his kindness: and a poor man is better than a liar.]* *ó*, Kindness [or, beneficence] brings a man fruit [or, reward:] An honest poor man is better than a rich man that will lie.

27. *Cease, my son, to hear the instruction that causeth to err from the words of knowledge.]* *ó*, A son that ceaseth to hear the instruction of his father, will devise words that are evil.

XX. 2. *The fear of the king is as the roaring of a lion.]* *ó*, The wrath [or, threatening] of a king, *ἀπειλή*.

14. *It is naught, it is naught, says the buyer.]* This proverb, and five more, to *ψ* 20. are wanting in *ó*.

25. *It is a snare to a man who devoureth that which is holy; and after vows to make inquiry.]* *ó*, It is a snare to a man to dedicate [or, vow] hastily

Proverbs. any of his goods: for it [often] happens that after his vow he repents.

30. *The blueness of a wound cleanseth away evil; so do stripes the inward parts of the belly.*] *Vulg.* So do stripes in the inward parts. Meaning, compunction of conscience brings repentance for the sin. ó, Black eyes and bruises do happen to ill men; yea, wounds in the inward parts of the belly.

XXI. 4. *The plowing of the wicked is sin.*] ó, and *Vulg.* and *Marg.* The light [or lamp, or lifting up of the eyes] of the wicked.

8. *The way of man is froward and strange; but as for the pure, his work is right.*] ó, To froward men God sends froward ways [or, accidents;] for his works are pure and right.

24. *Proud and baughty scorner is his name, who dealeth in proud wrath.*] ó, A man proud and bold, and self-willed, is named, a pestilent man; and a revengeful man, a transgressor.

XXII. 3. *A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.*] ó, A wary man seeing a wicked man punished severely, is himself warned: but the foolish men going on, come to damage. *Vulg.* A cunning man sees the mischief, and hides himself: but the poor innocent man goes on, and comes to damage.

8. *And the rod of his anger shall fall.*] *Vulg.* Shall be compleated. ó, And he shall compleat the plague [or, punishment] of his works.

At the end of this verse ó has a sentence (which is not in *Vulg.* or *Eng.*) *God bleisseth [or, loveth, as it is in some of the copies] a chearsful giver:* Which sentence St. Paul seems to cite, 2 Cor. ix. 7.

19. *That thy trust may be in the Lord, I have made known to thee this day, even to thee.*] ó, That thy

thy trust may be in the Lord, and he may teach thee [or, make known to thee] thy way. *Proverbs*

Heb. seems to have the first person instead of the third.

XXII. 20. *Have not I written to thee excellent things in counsel and knowledge?*] *ó*, Write thou these things upon the table of thine heart for counsel and knowledge.

There is in *ó* the word *τριπλις*, tripliciter, which *Hierom* and *Ambrose* expound as well as may be; but it seems interpolated by some mistake.

XXIII. 1, 2. *When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite.*] *Vulg.* Put a knife in thy throat, if thou hast thy life [or, soul] in thy power. *ó*, — what is before thee: and so put thy hand to them [to the rich man's dainties] as knowing that thou must get for him the like things.

4. *Labour not to be rich: cease from thine own wisdom.*] *ó*, Do not thou, being poor, join thyself to rich men.

7. *For as he thinketh in his heart, so is he: eat and drink, says he to thee; but his heart is not with thee.*] *ó*, For as if a man drink down a hair; so he eats and drinks there. *Vulg.* For he guesses at what he knows not, as a soothsayer, or conjurer does.

The *Chaldee* has another sense quite different from any of these.

30. *They that tarry long at the wine; they that go to seek mixt wine.*] *ó*, — they that enquire where the drinking-bouts are.

33. *Thine heart shall utter perverse things.*] *ó*, Thy mouth shall utter.

35. *When shall I awake? I will seek it yet again.*] *ó*, When will it be morning, that I may find out some pot-companions?

Proverbs.

XXIV. 5. *A wise man is strong; yea, a man of knowledge encreaseth strength.*] *ó*, A wise man is better than a strong man; and a man of knowledge than a strong labourer [or, husbandman.]

XXV. 1. *These are also proverbs of Solomon; which the men [*ó*, the friends] of Hezekiab king of Judah copied out.*] In *ó*, all, or most, of the 30th chapter, is before this.

7. 8 *Than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen. Go not forth hastily to strive, lest [thou know not what] to do in the end thereof, when thy neighbour hath put thee to shame.*] *Vulg.* here taking some of *Heb.* and some of *ó*, has render'd some sentences more intelligible: As where those words at the end of *ψ* 7. have no emphasis there, *Vulg.* puts them to *ψ* 8. and makes this sense, ἀείδον οἱ ὀφθαλμοὶ σου μὴ πρόσπιπτε εἰς μάχην, &c. Do not hastily produce in a quarrel all that thy eyes have seen; lest afterward thou be not able to recal it, when thou hast disgraced thy friend. This is taken chiefly out of *ó* there.

14. *Whoso boasteth himself of a false gift, is like clouds and wind without rain.*] *Vulg.* Whoso boasts [or, promises] great things, and performs nothing, is like clouds and wind, and no rain following.

20. *He that singeth songs to an heavy heart.*] Here follows in *ó* a proverb, which is in some copies of *Vulg.* and in some not: As a moth in a garment, and a worm in wood; so grief does prey upon a man's heart.

27. *It is not good to eat much honey: so [for men] to search their own glory, is not glory.*] *Vulg.* — sic qui scrutator est majestatis, opprimetur à gloria.

XXVI. 6. *He that sendeth a message by the hands of a fool, cutteth off the feet, and drinketh damage.*] *ó*, — bringeth a disgrace on his matters.

XXVI. 8.

XXVI. 8. *As he that bindeth a stone in a sling; so is he that giveth honour to a fool.*] *Vulg. and Marg. Eng.* As he that throws a stone into Mercury's heap; so is he that giveth, &c. *Proverbs.*

A heap of stones lying by the road side, to shew the end of a mile, was called Mercury's heap.

10. *The great [God] that formed all things, &c.*] Neither has *o* any thing like *Heb.* nor *Vulg.* or *Eng.* with either; nor *Marg.* with text.

11. *So a fool returneth to his folly.*] Here *o* add a proverb, which is not in *Heb.* nor *Vulg.*

o, There is a shame which bringeth sin; and there is a shame which is good and creditable.

17. *Like one that taketh a dog by the ears.*] *o*, By the tail.

23. *Burning lips, and a wicked heart.*] *o*, Smooth lips disguising a wicked heart.

XXVII. 14. *It shall be counted a curse to him.*] *o*, Shall be counted like one that curses.

15. *A continual dropping on a very rainy day, and a contentious woman, are alike.*] *o*, The drops of rain on a very wet day drive a man out of his house; and so does a scolding wife.

19. *As in water face answereth to face; so the heart of a man to man.*] *o*, As one man's face is not like another man's face; so neither are mens reasonings.

21. *As the fining pot for silver, and the furnace for gold; so is a man to his praise.*] *o*, Silver and gold are tried by the fire; but a man is tried by the mouth of them that praise him.

25, 26. *The hay appeareth, and the tender grass sheweth it self; and herbs of the mountains are gathered. The lambs are for thy clothing, &c.*] *o*, Take care of the grass in thy meadow, and thou shalt mow hay; and gather the fodder of the uplands, that thou mayst have sheep for thy clothing, &c.

Proverbs. This advice of making use of the fruits, is more agreeable to the context; which is more a counsel to use the summer, than a description of it.

XXVIII. 15. *As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.]* ó,
As a hungry lion, and a thirsty wolf; so is a beggarly ruler over a poor people.

17. *A man that does violence to the blood of any person, shall fly to the pit: let no man stay him.]* ó,
He that is bail for any one in an indictment for murder; shall fly, and not be in safety.

28. *When the wicked rise, men bide themselves: but when they perish, the righteous increase.]* ó,—
Honest men mourn.

XXIX. 13. *The poor and the deceitful man meet together: the Lord lighteneth both their eyes.]* ó,
When the usurer and debtor meet together, the Lord has the oversight of them both.

16. *When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.]* ó,
Seeing their fall, shall take warning.

21. *He that delicately brings up his servant from a child, will have him become his son at length.]* ó,
He that from a child spends lavishly, shall become a servant; and a woful account will be of him at last.

24. *Whoso is partner with a thief, hateth his own soul: he beareth cursing, and bewrayeth it not.]* ó
and *Vulg.*—when an oath is put to him, he will not declare [or, confess] the theft.

XXX. 23. *An handmaid that is heir to her mistress.]* ó, If she can turn out her mistress; *ἐὰν ἐκβάλῃ τὴν κυρίαν αὐτῆς.*

31. *A grey-bound, an he-goat also, and a king, against whom there is no rising up.]* ó, A cock walking stately among the hens, a he-goat leading the flock, and a king making a speech to his people.

XXXI. 15.

XXXI. 15. *And a portion to her maidens.]* *ó, Proverbs.*
And work to her maidens.

17. *She girdeth her loins with strength, and strengtheneth her arms.]* *ó;* She girds herself tight in the waist, and sets her arms to work.

18. *She perceives that her merchandize is good.]*
ó; She finds that it is good to work.

30. *Favour is deceitful, and beauty is vain, &c.]*
ó; Dalliances are deceitful, &c.

Ecclesiastes.

II. 12. **F**OR *what can the man do that cometh after the king, than that which hath been already done?*] *ó;* For who is the man that shall come after counsel? All the things which he has made [or, done by it.] *Vulg.* For what is man, that he can follow the king his maker? *Greg. Naz.* Who is the man that having carried unreasonably, can afterward, recovering himself, return to his duty?

This last, which is taken mostly out of *ó*, is the only one that is intelligible, and agrees with the context. For *Solomon* had said in the words before, that after he had given himself to pleasure, he returned to see wisdom, &c. which he says here, *few do; Where is the man that does it?*

It is the best ground that is in Scripture, for that opinion of divines, that *Solomon* did ever recover out of his lapsed condition. But I think it plain, that all the copies, and *Heb.* it self, out of which the rest were taken, have suffer'd by the scribes.

25. *For who can eat? or who can hasten [bereunto] more than I?]* *Vulg.* Who shall eat, and wallow in pleasure, so much as I? *ó;* Who can eat, and who can drink, but he? *παρὲξ αὐτοῦ;* [or, without him, viz. without God.] See *ý* before.

Ecclesiastes III. 18. *I said in mine heart concerning the estate of the sons of men, that God might manifest them.]* ó, That God will judge them. *Vulg.* That God will try them.

IV. 4. *All travel, and every right work; that for this a man is envied of his neighbour.]* ó, All the labour of men, and their industry; that this is the envy [or, emulation] of a man with his neighbour.

13. *Who will no more be admonished.]* ó, Who knows not how to take care any longer. *Vulg.* Who knows not how to provide for times coming.

14. *For out of prison he cometh to reign: whereas also he that is born in his kingdom, becometh poor.]* *Symm.* For he [the poor child] out of prison cometh to reign: whereas he [the foolish king] though born to a kingdom, becometh poor.

15, 16. *I considered all the living which walk under the sun, with the second child that shall stand up in his stead. There is no end of all the people; even of all that have been before them: they also that come after, shall not rejoice in him.]* ó, as *Eng.* *Vulg.* no sense at all.

Cast. I observed that all men under the sun would accompany the young successor, who was to come in his father's stead: so that there was an infinite number of people, of those going before him, and of those following him; and yet they shall not rejoice in him.

V. 1. *Be more ready to hear than to offer the sacrifice of fools.]* ó and *Vulg.* Come to hear [or, obey;] and that will be a sacrifice better than the gift [or, sacrifice] of fools.

VI. 8. *What hath the poor, that knoweth to walk before the living?] Cast.* What advantage has the modest man, that knows how to behave himself?

Neither

Neither *ó* nor *Vulg.* have any thing intelligible. *Ecclesiastes*
The Text seems mangled by scribes in this and two or three next verses.

VII. 16, 17. *Be not righteous overmuch, &c. Be not overmuch wicked, &c.*] Do not keep under thy body too much; nor indulge it too much. Do not give away more than thou art able; nor be too parsimonious. Do not exercise justice too rigorously; nor set up for a man of too great wisdom.

18. *He that feareth God, shall come forth of them all.*] *ó*, To him that feareth God, all things shall succeed.

VIII. 1. *A man's wisdom maketh his face to shine; and the boldness of his face shall be changed.*] *ó*,—shine; but he that has an impudent look shall be hated.

3. *Be not hasty to go out of his sight: stand not in an ill thing.*] *ó*, Be not hasty; go out of his sight: stand not, &c.

6. *Because to every purpose there is time and judgment; therefore the misery of man is great upon him.*] That consequence is hard to be seen.

ó, For to every thing to be done there is time and judgment; for the knowledge of man is great upon him. *Vulg.* For every business there is time and opportunity; and great is the affliction of men.

9. *There is a time when one man ruleth over another to his own hurt.*] *ó*, All the things wherein one has power over another, to afflict him.

10. *I saw the wicked buried, who had come and gone from the place of the holy; and they were forgotten in the city where they had so done: this is also vanity.*] *ó*, I have seen wicked men carried [in state] to their burial, even from the holy place; and they went and were praised in the city for

Ecclesiastes what they had done: this is also a vanity. *Symm.*
 ——— city, as if they had done good things. So
Vulg.

X. 3. *And he says to every one that he is a fool.]*
 ó, And every thing that he muses on, is foolish.
Vulg. And he thinks every one else to be a fool.

Jonah,

THere were from the time of *Samuel*, prophets all along the reigns of *David*, *Solomon*, and the succeeding kings of *Judab* and *Israel*: as in *David's* time, *Gad*, *Nathan*, &c. and afterward, *Abijah*, *Elijah*, *Elisha*, &c. And some of them wrote books, as *Iddo*, and some others. But none of them have been preserved, till we come to the times of *Joash* of *Judab*, and *Jehu* of *Israel*. In their time *Jonah* is suppos'd to have liv'd, and to have been sent to *Niniveb*, the greatest city that was at that time in the world, and to have prophesy'd the overthrow thereof in 40 days: But upon their repentance the sentence was revers'd. This prophecy is suppos'd to have been about the year 3852. And *Niniveb*, upon that repentance, stood in its full power; till above 100 years after, in *Sardanapalus's* time, it was besieg'd and taken (*ann.* 3967.) and depriv'd of a great part of its empire; *Baladan*, who by *Ptolomy* is call'd *Nabonassar*, now setting up for himself at *Babylon*. This was in the time of *Jotham* of *Judab*, and *Peka* of *Israel*. But *Niniveb* had still a succession of kings, *Pul*, and *Sardanapalus* [or, *Sardan-Pul*] and *Tiglath-Pileser*, and *Salmanasar*, and *Senacherib*: (Some of whom grievously oppress'd the Ten Tribes of *Israel*, and at last carry'd them captive; and the last of them threaten'd *Judab* and *Jerusalem*) And was not quite destroy'd till 120 years after, in the time of *Josias* (*ann.* 4088.) when *Isaiab*, *Nabum,*

bum, and other prophets, had again foretold the destruction thereof. It was finally destroy'd by *Nabopolassar*, or *Nebo-pul-let-zar*, the father of that *Nebochadnezzar* who destroy'd *Jerusalem*.

The prophet *Jonab*'s name is mention'd, 2 *Kings* xiv. 25. where the victories of *Jeroboam* the Second over *Syria*, which were about the year 3920. are said to have been foretold by this prophet: but whether he was then living at the fulfilling of them, is not said. The book is most profitably read about that time in the course of the history of the kings of *Israel*. He was himself of that kingdom, of the city *Gath-bepher*, which is in the Tribe of *Zabulun*; so that the Pharisees need not have told *Nicodemus*, that out of *Galilee* arises no prophet.

The places where the translation of *ó* has any thing different from *Heb.* are very few.

I. 3. *He went down to Joppa, and found a ship Jonab. going to Tarshish.*] This *Tarshish* here (*ó*, *Θαρσίσ*) must needs have been in the *Mediterranean* or *Atlantic*.

5. *And he lay, and was fast asleep.*] *ó*, Slept till he snor'd.

9. *I am an Hebrew; and I fear the Lord, &c.*] *ó*, I am a servant of *Jehovah*; and I worship the Lord, &c.

II. 2. *Out of the belly of hell cried I.*] *ó*, Of Hades. *Marg.* Of the grave. *Vulg.* Inferi.

6. *The earth with her bars was about me for ever.*] *ó*, The earth, whose bars are everlasting.

III. 4. *Yet forty days, and Niniveh shall be overthrown.*] *ó*, Yet three days, &c.

*Theodore*t notes on this place; *Aq. Symm.* and *Theod.* say, 40 days: And the *Syriac*, and *Heb.* agree with them. And 'tis probable that *ó* at first set the same number; but that some of the first copiers

Jonab.

copiers mistook in writing it, and so it came into all the copies.

IV. 4. *Then said the Lord, Doeſt thou well to be angry?*] *ó*, Are you mighty angry?

6. *And the Lord prepared a gourd, and made it to come up over Jonab.*] *Vulg.* *Hederam*, an ivy. *ó*, *κολοκύνθην*. *Aq.* and *Symm.* *κυκεῶνα*. *Symm.* *κισσόν*, an ivy. *Trem.* *Crotona*, five trixin. *Caſt.* *Cucurbitam*; *Alii aliter*.

St. Auſtin and others quarrell'd with *St. Hierom*, that he would out of *Heb.* translate the word *ki-kaion*, by the name of one tree, or shrub, when all the *Latin Church* had for several years read it by another name. No language whatsoever has distinct and determinate names for all the species of plants.

Joel.

THE prophet that was next in time, is *Joel*, a prophet to the kingdom of *Judab*. They place his time about the year 3914. the 12th year of *Uzziab*. His prophecy was at a time when there was a great blast upon corn and grass in the field; and the country was overspread with numerous insects, which the prophet poetically calls an army of God's sending; and which threaten'd a famine. He warns the people to keep a public fast with deprecation of God's judgments, and describes the solemnity and seriousness with which it must be observ'd; and promises, upon their true repentance, the blessing of plenty.

Though there be no mention of any famine or blast in the history of the reign of *Uzziab* of *Judab*, or *Jeroboam* of *Israel*; yet there are passages in this book of *Joel*, and in those of *Hosea*, and *Amos*, which are better understood, if we conceive of them as written then, and do read them conjunctly

junctly with the history of those two kings, where-
of one reign'd in *Israel* from 3889. to 3930. and
the other in *Judab* from 3904. to 3956.

I. 4. *That which the canker-worm hath left, hath Joel
the caterpillar eaten.*] ó, ——— hath the smut de-
stroyed. So *Vulg.* and so *Cast.* But *Eng.* follows
Trem.

5. *For it is cut off from your mouth.*] ó, For
joy and gladness is cut off from your mouth.

6. *A nation is come up upon my land, strong, and
without number.*] ó, ἔθνος· a poetical description
of a multitude of insects.

17. *The seed is rotten under their clods.*] ó, The
cows dance about their racks. *Vulg.* The cattel
are rotten in their dung.

II. 23. *He hath given you the former rain mode-
rately, and he will cause to come down for you the
former rain, and the latter rain in the first [month.]*
ó, He hath given you food in righteousness, and
he will send you the former rain and the latter
rain, as formerly. *Vulg.* He will give you a
teacher in righteousness, and will send you the
former and the latter rain, as at first.

Cast. is as *Vulg.* and *Trem.* renders the last words,
primo quoque [tempore,] the first [opportunity:]
so that I know not whom the *English* translators
have follow'd here, in putting in the word [month]
into the Text, and making the latter rain fall in
the first month, which was their barley harvest.

32. *For in mount Sion, and in Jerusalem, shall
be deliverance, as the Lord hath said, and in the
remnant whom the Lord shall call.*] ó, For in
Mount Sion, and in Jerusalem, shall be a [people]
saved, as the Lord hath said; and preachers of
good tidings [or, to whom good tidings shall be
preached] whom the Lord shall call [or, hath
called] *ἀγγελλόμενοι, ὡς Κύριος προσκέκληται.*

If

Joel.

If this of *ó* was the true reading, 'tis pity that instead of *διαγελιζόμενοι*, there should come in only a word signifying, remnant.

III. 1. *In that time, when I shall bring again the captivity of Judah and Jerusalem.]* This prophet liv'd 200 years before the *Babylonish* captivity, and 270 years before the restoration from it. If these great things which he foretels should be, are to be understood to be on that restoration; it is the earliest prophecy of it: But the things that he mentions, are such as seem to refer, not to that, but to one of a later date, and which is yet future, and expected. For the judging of the nations here describ'd, is a thing which did not come to pass then; but is to be fulfill'd in the times of *Gog and Magog*, as was many years after *Joel's* time more particularly prophesy'd by *Ezekiel*.

4. *What have ye to do with me, oh Tyre and Sidon, and all the coasts of Palestine?]* *ó*, — and all *Galilee* of the *Philistines*?

If *Joel* liv'd to the time of *Abaz*, who was *Uzziab's* grandson, and began 3972. fifty and odd years after *Joel's* beginning, there is an account, 2 *Chron.* xxviii. 18. of the *Philistines* carrying captive many of the people of *Judah*; but else this must refer to some invasions of the *Philistines*, not mention'd in the history.

6. *The children also of Judah — have ye sold unto the Grecians.]* *ó*, τοῖς υἱοῖς τῶν Ἑλλήνων. *Heb.* *Javanim*.

It is most likely to be understood of the posterity of *Javan* on the *Asian* side of the water: for the *Grecians* on the *Europe* side were as yet but a very obscure people; their *Olympiads*, or wrestlings (which was the oldest thing they could remember) began about this time.

11. *Thither cause the mighty men to come down, oh Lord.]* *ó*, Let the quiet man be made a soldier

dier [or, mighty man.] *Vulg.* There the Lord *Joel*. shall bring down thy mighty men.

III. 14. *Multitudes, multitudes in the valley of decision — day of the Lord in valley of decision.*] ó, Valley of justice. *Vulg. and Marg. Eng.* Valley of concision.

It seems the same which before was call'd, valley of *Jeboshaphat*, viz. as *Trem.* judges, the valley where *Jeboshaphat* blessed the Lord for the great victory: it was nigh to *Jerusalem*.

21. *I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Sion.*] ó, I will make inquisition for their blood, and will not hold guiltless [the shedder of it] &c.

Hosea.

WHilst *Joel* prophesy'd in *Judab*, *Hosea* began to do the same office in *Israel*. He is said to have executed that office in the days of *Jeroboam* the Second: But as it is said withal, that he prophesy'd in the days of *Uzziab*, *Jotham*, *Ahaz*, and *Hezekiab*, kings of *Judab*; he must have continued through the reigns of many of those usurping kings of *Israel*, which were after *Jeroboam*'s time. And if he liv'd to the 6th year of *Hezekiab*, he liv'd to the end of that kingdom of *Israel*, and its utter desolation, which he was the first that had foretold, ch. i. 6. And if it were in *Jeroboam*'s time that he foretold it, he did it 63 years before the completion; for it was so long between *Jeroboam*'s death, 3930. to the taking of *Samaria*, 3993. However, it was in *Jeroboam*'s time that he foretold the cutting off of *Jebu*'s race, ch. i. 4. whereof *Jeroboam* himself was the last, except the short time of his son *Zechary*.

He complains and inveighs against their wickedness in general, (they were it seems at this time generally

generally very corrupt) and particularly their idolatry, and their running to *Affyria* and to *Egypt* for help. King *Jareb* seems to be a nickname given by this prophet to the kings of *Affyria*, or one of them. *Jeroboam* himself does not seem to have applied to either of them for help; but *Menabem* the usurper was fain to give *Pul* king of *Affyria* 400,000*l.* for his help to keep him on the throne. He taxed the people for the money, 2 *Kings* xv. 20. which is the common fate of a people under an usurper: They pay very dear for their own yoke and burden. A little after this, *Tiglath-Pileser* carry'd away captive one half of the country; and then *Salmanassar*, all the rest. *Hoshea*, their last king had, instead of trusting in God's help, apply'd to *Egypt*; which hasten'd his ruin.

Their idolatry was chiefly to *Baalim*, and to *Jeroboam's* calves; with both which this prophet does often upbraid them. *Jebu* had once destroy'd *Baal* out of *Israel*; but it seems they had return'd to that sort also of idolatry.

This prophet delights in very short sentences; most of them being similitudes from husbandry and rustic affairs. The scribes both of *Heb.* and *6*, have at many places made them shorter, by leaving out some word necessary for the sentence. The interpreters are forc'd to make up that defect by putting in words to compleat the sense: but oftentimes one does it by one word, and another by another.

Hoshea.

I. 2. Go, take unto thee a wife of whoredoms, and children of whoredoms: for the land hath committed great whoredom.] A wife that has been formerly addicted to whoredom; that it may be a pattern of the state of *Israel*, which, though they

they have been so base, God will receive, if pe- *Hosea*.
nitent.

I. 4. *I will avenge the blood of Jezreel upon the bouse of Jebu.*] Though God had commanded *Jebu* to do execution upon the house of *Abab* (which he did at *Jezreel*) yet when the *Israelites* either did it with a wicked heart, or turned from God who had given them authority, it is imputed as blood.

ó *Vat.* here, for the name *Jebu*, has the name *Judab*: but it is a manifest mistake of some scribe. Some copies have *Jebu*, as it should be.

10. *Yet the number of the children of Israel shall be as the sand of the sea.*] *St. Paul, Rom. ix. 25, 26.* cites and explains this prophecy.

11. *Then shall the children of Judab, and the children of Israel be gathered together, and appoint themselves one head; and they shall come up out of the land.*] This confirms the opinion of those that think that with *Zorobabel*, many of the children of *Israel* came up with the children of *Judab*.

II. 6. *I will hedge up thy way with thorns, and make a wall, that she shall not find.*] ó, — her way.

8. *And multiplied her silver and gold, [which] they prepared for Baal.*] *Marg.* — wherewith they made *Baal*. ó, — but she made silver and golden vessels for *Baal*. *Heb.* seems to want those words.

9. *My wooll and my flax [given] to cover her nakedness.*] ó. That they shall not cover her, &c.

III. 1. *Who look to other gods, and love flagons of wine.*] *Marg.* Of grapes. ó, — Puddings with grapes. Plum-puddings.

2. *And for an bomer of barley, and an half [bomer] of barley.*] ó, — and a bottle of wine.

IV. II.

CRITICAL NOTES

IV. 11. *Whoredom, and wine, and new wine, take away the heart. My people ask, &c.*] ó, The heart of my people is set on whoring, and wine, and drunkenness.

16. *Israel slideth back as a back-sliding heifer: now the Lord will feed them as a lamb in a large place.*] ó, Israel is as a heifer that is bulling: now the Lord will feed her as a lamb in large pasture, i. e. for fattening to be kill'd.

19. *The wind hath bound her up in her wings.*] ó, A tempest of wind shall hiss [or, whistle] in her wings. ó *Vat.* has *עו א*, for *עוגע*.

V. 1, 2. *A net spread upon Tabor. And the revolvers are profound to make slaughter.*] ó, —which the hunters have set for their game.

7. *Now shall a moth devour them with their portions.*] ó, —a canker [or, moth.]

8. *After thee, oh Benjamin.*] ó, Benjamin is amazed, *יִצְעַן*.

12. *And to the house of Judah, as rottenness.*] Marg. As a worm. ó, As a sting.

VI. 7. *But they like men have transgressed the covenant.*] Marg. Like Adam. ó, But they are like a man that breaks his promise.

10, 11. *Israel is defiled. Also, oh Judah, he hath set an harvest for thee, &c.*] ó, Israel is defiled, and also Judah. Begin to gather thy vintage, &c.

VII. 6. *They have made ready their heart like an oven, whiles they lie in wait.*] ó, Their hearts are heated as an oven, &c.

9. *The pride of Israel doth testify to his face.*] ó, The pride of Israel shall be brought down to his face.

Just so was *Heb.* and so was ó, ch. v. 5.

12. *I will chastise them, as their congregation hath heard.*] ó, —at the hearing of their calamity. *Vulg.* — at the hearing of their congregation.

Here

Here must have been a word, which one inter-*Hosea*.
 preted [calamity,] another [congregation.]

VII. 13. *Destruction unto them; because they have transgressed against me.*] ó, They are in a wretched condition, because, &c.

14. *They have not cried to me with their heart, when they howled upon their beds.*] ó,—they only howled upon their beds.

VIII. 5, 6. *Thy calf, O Samaria, has cast thee off: mine anger is kindled against them: how long will it be ere they attain to innocency? For from Israel was it also; the workman made it, therefore it is not God: but the calf of Samaria shall be broken in pieces.*] ó, Oh Samaria, break thy calf in pieces; mine anger is kindled against them: how long will it be ere they be cleansed in Israel? The workman made it, therefore it is not God: thy calf, O Samaria, is it that has misled thee.

7. *It has no stalk; the bud shall yield no meal.*] ó, A sheaf that has no substance to yield meal.

10. *Though they have hired among the nations, now will I gather them; and they shall sorrow a little* [Marg. *begin a little*] *for the burden of the king of princes.*] ó, Therefore they shall be delivered up among the nations; now will I gather them: they shall take little pains to anoint a king and princes. *Vulg.* They shall rest a little from the burden of a king and princes. *Cast.* I will so gather [*i. e.* punish] them, that the princes shall grieve but little for the fate of their king.

13. *They sacrifice flesh for the sacrifice of mine offering, and eat it — they shall return into Egypt.*] Here ó add, And shall eat unclean things in *Assyria*.

14. *And hath built temples.*] ó, Built groves.

IX. 6. *For lo, they are gone, because of destruction: Egypt shall gather them up, Memphis shall bury them.*] ó, Therefore they are gone by the

Hosea.

calamity of Egypt: Memphis shall receive them, Machmash shall bury them.

7. *Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.*] ó, Israel shall be despised [or, punished] as a prophet that is mad, as an enthusiastical man: for the multitude of thine iniquities thy madness is increased. *Cast.* Israel shall know that the prophets [meaning those that preach'd peace to them] were mad, and vain, &c.

There must have been a word which ó translated *καταβήσονται*: the latter interpreters, *cognoscent*.

8. *The prophet is the snare of a fowler in all his ways, and hatred in the house of his God.*] ó, —ways, and they have set madness in the house of God. *Vulg.* as ó.

13. *Ephraim (as I saw Tyrus) is planted in a pleasant place; but Ephraim shall bring forth his children to the murderer.*] ó, Ephraim, as I have seen, has exposed her children for a prey; and Ephraim has brought his sons to slaughter.

X. 1. *Israel is an empty vine: he bringeth forth fruit to himself.*] ó, —a well-branched vine; his fruit is thriving. *Vulg.* as ó.

5, 6. *The inhabitants of Samaria shall fear, because of the calves of Beth-aven—It shall also be carried into Assyria for a present to king Jareb.*] ó, —fear for the calf of Beth-aven—It shall, &c.

If the meaning be in y 6. that it [viz. the golden calf] should be carried, &c. then it is plain that ó is right in y 5. putting it in the singular number, *τῷ μόχῳ*.

10. *When I shall bind them in their two furrows.*] *Marg.* For their two transgressions. *Vulg.* When they shall be punished for their two transgressions. ó, When I shall punish them for their two transgressions. *Trem.* —bind them in their two habitations; meaning, Jerusalem and Samaria.

Punishing,

Punishing, which is in *ó* and *Vulg.* seems more *Hosea*. agreeable to the sense, than *binding*.

X. 14. *As Shalman spoiled Beth-arbel in the day of battle: the mother was dash'd, &c.* *Vulg.* As *Salmana* was waisted [or, driven] from his house, who vindicated *Baal* in the day of battle.

ó, for [*Shalman*] has [*Salmana*,] and for *Beth-arbel*] has [the house of *Jeroboam*;] *ó Alex.* [*Jerobaal*.] So that they must think it to refer to *Gideon*, or *Jerub-baal* beating *Zeba* and *Zal-munna*, or *Salmana*. But the words put together make no sense.

Trem. and *Usher* make *Shalman* to be *Salmanasar*, and *Beth-arbel*, or, the house of *Arbela*, to be a province of *Assyria* nigh to *Arpad*, mention'd 2 *Kings* xviii. 34. as conquer'd by *Senacherib*'s ancestors (and so probably by *Salmanasar*.) This *Arbel* was famous afterward for the decisive battle between *Alexander* and *Darius*.

15. *So shall Beth-el do unto you, because of your great wickedness.* *ó*, So will I do unto you, O house of *Israel*, because of your great wickedness.

Beth-el may perhaps have been written for *Beth-Israel*.

Ibid. *In a morning shall the king of Israel be utterly cut off.* *ó* and *Vulg.* As the morning passeth away, so is the king of *Israel* passed away.

XI. 1, 2. *When Israel was a child, then I loved him, and called my son out of Egypt. As they called them, so they went from them.* *ó*, When *Israel* was a child, and I loved him, and called his children out of *Egypt*; as I called them, so they went from my face.

Vulg. Because *Israel* was a child, and I loved him, and called my son out of *Egypt*, they called them; so they went from their face.

It is pretty plain that *Heb.* and *Vulg.* in the latter sentence have [they called,] instead of [I called.] In the former sentence St. *Matthew*, [if that second chapter be his] or his interpreter, cites it as it is in *Heb.* (as St. *Matthew* commonly does) My son. Not as it is in *ó*, His children. *Aq.* translates as St. *Matthew's* interpreter does.

XI. 4. *I was to them as they that take off the yoke on their jaws.*] *ó*, — as a man that stroaketh [a child] on the cheek.

5. *He shall not return into the land of Egypt; but the Assyrian shall be his king.*] *ó*, *Ephraim* has sojourned in *Egypt*; and the *Assyrian* shall [now] be his king.

7. *And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him.*] *ó*, And his people shall depend on his dwelling [with them:] and God will shew his indignation against his precious things, and will not exalt him.

Vulg. And my people shall depend on my return [to them:] and a yoke shall be laid upon him at once, which shall not be taken off.

As *Vulg.* is like *ó*, so the latter *Latin* translations are like *Eng.* It is hard to think how from the same *Hebrew* words so different translations should be made.

11. *They shall tremble as a bird out of Egypt— and I will place them in their houses, saith the Lord.*] *Vulg.* They shall fly as a bird, &c. *ó*, in some of its copies, They shall come as a bird. *Trem.* They shall come trembling as a bird.

The restoring them from *Egypt* and *Assyria*, to their homes, which is here, and in some following texts, promised, we know not when it was fulfill'd, unless a considerable number of them came back with those of the two Tribes.

XI. 12. *But Judah yet ruleth with God, and is Hosea. faithful with the saints.]* Marg. With the most Holy. ó, Is called a holy people of God. *Vulg.* But Judah cometh down as a witness with God, and is faithful with the saints.

XII. 8. *In all my labours they shall find none iniquity in me, that were sin.]* ó, All his labours shall not be found [or, succeed] to him, because of his sins which he has committed.

XIII. 2. *They say of them, Let the men that sacrifice, kiss the calves.]* ó, They say, Ye must sacrifice men; for there are no more calves.

Vulg. They say to them, Sacrifice [or, slay] the men that worship the calves.

Cast. and Marg. Eng. Let the sacrificers of men kiss the calves. Meaning, they that will sacrifice men, *i. e.* their children, shall be admitted to kiss the calves.

5. *I did know thee in the wilderness, in a land of great drought.]* ó, I fed thee — in a land uninhabited.

10. *I will be thy king: where is [any other] that may save thee.]* ó, Where is thy king? let him save thee.

14. *O death, I will be thy plagues; oh grave, I will be thy destruction.]* ó, Oh death, where is thy victory; and thy sting, oh Hades?

In the present editions of ó, it is, *δύνη σκ.*, which St. Paul's citation of it shews should be *δύνη σκ.*

15. *Though he be fruitful among his brethren, an east-wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry.]* ó, Therefore he shall divide among his brethren, the Lord shall bring a burning wind out of the wilderness upon him, and shall dry up his veins, and empty his springs. *Vulg.* as ó.

XIV. 2. *So will we render the calves of our lips.]* ó, The fruit of our lips.

Hosea.

XIV. 8. *I have heard him, and observed him: I am like a green fir-tree, from me is thy fruit found.]* ó, I have weakened him, and I will strengthen him: I will be to him as a shady juniper-tree, from me, &c.

Amos.

AMOS prophesy'd in *Israel* in the times of *Uzziab* king of *Judab*, and *Jeroboam* of *Israel*, as *Hosea* did. They place him after *Hosea*; because *Hosea* at the end of his first chapter prophesies of a drought, which *Amos* in his 4th chapter speaks of as a calamity then present. Abp. *Usher* supposes him to have begun 10 or 12 years before *Jeroboam* died (which was 3930.) for a reason to be mention'd at ch. viii. 9, 10.

He seems to have been himself of the kingdom of *Judab*, but called by God to go and prophesie in *Israel*: And *Amaziab* the priest of *Bethel* threaten'd him, and bade him be gone from thence, and go and prophesie in his own country. He had been educated at *Tekoab* (which, it seems, is a city of *Judab*) among the herdmen there, ch. i. 1. and vii. 14, 15. He began two years before the earthquake which was in *Uzziab*'s time; but we know not what year.

Amos.

I. 3. *Because they have threshed Gilead with threshing instruments of iron.]* ó, Because they sawed afunder the women great with child in *Gilead* with iron saws. *Vulg.* — have threshed *Gilead* with wagons [or, wheels] of iron.

Beating out the corn with wheels going upon it, might be then in use; not iron flails, I suppose.

5. *From the house of Eden: and the people of Syria shall go into captivity unto Kir.]* ó, From the men of *Charran* [or, *Haran*.]

This

This was fulfill'd in *Abaz's* time, 60 or 70 *Amos*. years after this prophecy.

II. 1. *Because he burnt the bones of the king of Edom into lime.*] This explains 2 *Kings* iii. 27.

6, 7. *They have sold the righteous for silver, and the poor for a pair of shoes. That pant after the dust of the earth on the head of the poor.*] ó, ——— and the poor for a pair of shoes to walk on the dust of the earth. They have beat with their fist the head of the poor.

It is plain that *Heb.* has lost that verb which I render by *ἐκονδύλισαν*. *Vulg.* by *conterunt*: *Cast.* by *peffundant*. What the panting after the dust on the head of the poor, can mean, nobody can guess. *Trem.* says, They long for the head of the poor, to throw it in the dirt. *Vulg.* and *Cast.* something better, They tread down the head of the poor into the dust. But certainly ó does righter, to put the dust to the shoes, not to the head.

7. *A man and his father will go in unto the same maid.*] *Marg.* Young woman.

It is observable against the *Jews*, who would overthrow the *Christians* argument from *Is.* vii. 14. that *Heb.* here, and in such cases, does not, as it does there, use the word *balmah*, nor ó, *παρθένος*, but *παιδίσκη*.

8. *And they lay themselves down upon cloaths laid to pledge, by every altar; and they drink the wine of the condemned in the house of their god.*] ó, And tying their coats together with ropes, have made canopies nigh their altar; and they drink wine gotten by false accusations in the house of their god.

16. *He that is courageous among the mighty, shall fly away naked in that day, saith the Lord.*] ó, — shall not find his heart among the mighty: a naked man shall pursue him in that day, saith the Lord.

CRITICAL NOTES

Marg. and *Vulg.* &c. do own that in *Heb.* there is the word *heart*.

III. 12. *That dwell in Samaria, in the corner of a bed, and in Damascus in a couch.*] *Vulg.* and *Cast.* —lying on the side of their beds, and in their *Damascene* couches.

13. *Hear ye, and testifie to the house of Jacob.*] ó, *Hear ye, oh priests, and testifie,* &c.

IV. 2. *He will take you away with books, and your posterity with fish-books.*] ó, They shall take you in your armour, and cast those that are with you into burning caldrons, you wicked merchants [or, traders.]

Vulg. They shall lift you up with poles, and [cast] the remainder of you into scalding caldrons.

3. *You shall go out at the breaches, every one at that which is before her; and you shall cast them into the palace.*] ó, You shall be carried out naked before one another; and you shall be thrown on the mountain *Romman*. *Alex. Remman.* *Vulg. Armon.* *Cast. Armon.*

4. *Bring your sacrifices every morning, and your tithes after three years.*] ó and *Vulg.* Three days.

V. 3. *The city which went out [by] a thousand, shall leave an hundred, &c.*] ó, The city out of which went a thousand, shall have an hundred left, &c.

6. *And there be none to quench it in Beth-el.*] ó, In *Israel*.

7. *Ye who turn judgment to wormwood, and leave off righteousness in the earth.*] ó, [Seek him] who doeth judgment on high, and placeth righteousness in the earth.

8. [Seek him] *that maketh the seven stars, and Orion, &c.*] ó, Who maketh all things, and fitteth them, &c.

V. 26. *But you have born the tabernacle of your Amos. Moloch and Cbiun, your images, the star of your God, which you made to your selves.]* ó, But you took up the tabernacle of *Moloch*, and the star of your god *Raiphan*, the images of those which you made for your selves.

Moloch, or *Melchom*, was the idol of the *Ammonites*: The other idol, which in ó is called *Raiphan*, or *Remphan*, but in *Heb. Cbiun*, was, as *Selden, de Diis Syris*, shews, the same idol which by the *Romans* was call'd *Saturn*; perhaps the name of it at *Alexandria*, where the ó translators liv'd, was *Raiphan*, or *Remphan*. *St. Stephen, Acts vii.* cites it as it is in ó: But in the history of *Moses* we do not read of any such idol as *Moloch*, or *Saturn*, under any name worshipped in those forty years travel in the wilderness.

27. *To go into captivity beyond Damascus, saith the Lord, &c.]* It is in ó, *Damascus*, as in *Heb.* But *St. Stephen's* citation is in almost all MSS. beyond *Babylon*. The difference is of no moment: for they were carried beyond both one and the other. Perhaps the Ten Tribes were carried by the *Assyrian* kings into *Media*, by the way of *Damascus*; and the Two Tribes by *Nebuchadnezzar* by some other way to *Babylon*, and beyond it. Since *Media* is also beyond *Babylon*, possibly *St. Stephen*, applying it to both, might chuse to name *Babylon*.

VI. 1, 2. *Woe to them that are at ease in Sion, and trust in the mountain of Samaria, which are named chief of the nations to whom the house of Israel came. Pass ye unto Calneb.]* ó, Woe to them that despise *Sion*, and trust in the mountain of *Samaria*; they despoiled the chief of the nations, and entered in themselves. Oh house of *Israel*, pass ye, &c.

VI. 3.

Amos.

VI. 3. *That put far away the evil day, and cause the seat of violence to come near.]* ó Vat. That come to the evil day. ó Alex. That wish for the evil day. Vulg. That are separated to the evil day, and draw near to the seat of iniquity.

6. *That drink wine in bowls.]* ó, That drink the finest wine; οἶνον διυλισμένον.

7. *The banquet of them that stretched themselves, shall be removed.]* ó, The neighing of horses shall be removed from Ephraim. Vulg. The party of the wanton men shall be taken away.

8. *I abhor the excellency of Jacob.]* ó, The pride of Jacob. Vulg. as ó.

10. *A man's uncle shall take him up, and be that burneth him, &c.]* ó, And they that are left, and their uncles, shall take them up, &c.

ó has nothing here, nor any where else, of burning the dead.

VII. 1. *And lo, it was the latter growth after the king's mowings.]* ó, And lo, there was one of them, a locust, Gog their king. Vulg. And lo, it was the latter growth after the shearing of the flock.

When Amos had said before, that it was the latter growth, he would not, if he meant only to say it again, put an *ecce* to it. There seems to have been no word in this sentence written plainly, but the word *king*: And that the scribe of Vulg. has lost by writing *gregis*, instead of *regis*, *post tonsionem regis*, after the king's mowing; *post tonsionem gregis*, after the shearing of the sheep.

4. *And it devoured the great deep, and did eat up a part.]* ó, μερίδα Κυρίου, the Lord's part, or portion.

VIII. 8. *It shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.]* ó, And destruction shall come as a river; it shall come down as the river of Egypt. Vulg.

Vulg. as well as 6, makes it refer to the river; meaning the inundation of the *Nile*. The same words are, ch. ix. 5.

VIII. 9, 10. *I will cause the sun to go down at noon, and I will darken the earth in the clear day: And I will turn your feasts into mourning.*] Abp. *Usher*, reading this text, conceiv'd it to be like the description of an eclipse of the sun; and looking the tables, to see what eclipses of the sun had been about that time on any of the *Jewish* feasts, he finds one of 10 digits in the year 3923. (which was the 35th of *Jeroboam*) on *June* 24. at their feast of Pentecost. And 11 years after, in the year 3934. another on *Novemb.* 8. in their feast of Tabernacles. And a third a little after, on *May* 5. when on that year was the feast of the Passover: The two last eclipses very near total. So that whereas the *Greeks* do celebrate *Tbales*, (who liv'd 200 years after this time) as the first that ever foretold the time of an eclipse; *Amos* long before him seems by divine instinct to have done it. By this the Bp. must suppose him to have begun before the year 3923.

IX. 7. *Have not I brought up—the Philistines from Caphtor, and the Syrians from Kir?*] ó and *Vulg.*——Cappadocia.

9. *I will sift the house of Israel among all nations, as corn is sifted in a sieve.*] ó, —— fan —— fanned with a fan.

12. *That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.*] ó, That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who does all these things.

Here is a plain specimen how the *Heb.* scribe has in some places quite spoil'd the sense by misspelling or mis-pointing a word. The sense of this

CRITICAL NOTES

this place has nothing to do with *Edom*: But *Adam* has been mis-pointed *Edom*. St. James, *Acts* xv. cites it as in *o*.

IX. 13. *And the mountains shall drop sweet wine, and all the hills shall melt.*] *o*, ——— be planted. So *Vulg.*

14, 15. *And I will bring again the captivity of my people Israel, &c.*] If this be understood of the Ten Tribes, to whom *Amos* prophesied, we know of no time when it was fulfill'd, unless by the coming of many of them along with the Two Tribes with *Zorobabel*, or afterward with *Ezra*, or *Nebemiah*.

Isaiab.

ISALAH was a prophet to the kings and people of *Judab*. He began in the times of the three last foregoing prophets; but seems to have been younger, and began later than any of them. *Hosea* prophesied in the times of all the same kings of *Judab* that *Isaiab* did: But he began before *Jeroboam* of *Israel* was dead, who died 26 years before *Uzziab*'s death; and it was probably in the latter days of *Uzziab* that *Isaiab* began, for there is in the book no year of *Uzziab* mention'd, but the year on which he died, ch. vi. *ŷ* 1. The Chronology of *Marg. Eng.* sets his beginning at 3954. which is two or three years before *Uzziab* died.

He does not seem to have had any acquaintance or personal converse with *Uzziab*, or *Jotham*: But to *Abaz* and *Hezekiab* he was sent by God with special messages. As in his first and middle times he was contemporary with *Hosea*, and *Joel*, and *Amos*; so in his middle and latter times he had *Micah* for his contemporary, who began in *Jotham*'s time, and continued to *Hezekiab*'s. There

is a tradition that *Isaiab* continued to *Manasseh's* time; and that he was by order of that monstrous wicked king murder'd and sawn afunder; and that it is to him for one, that the author of the Ep. to *Hebrews* refers when he says, Some prophets or holy men were sawn afunder. But of this there is no certain historical evidence.

Isaiab's style is different from that of the other prophets. A sublime, copious, and very eloquent style: the metaphors exalted, and becoming that which we call a tragic style. Though the Holy Spirit directed them all; yet he left to each his peculiar idiom of phrase: Which is a thing plainly apparent to any one that compares the book of *Isaiab* with those of *Hosea* or *Amos*.

He is commonly call'd the Evangelical Prophet; and with good reason: For he has plainer and fuller descriptions of the character of the Messiah that was to come, than any of the other. The *Jews* and *Atheists* do dispute our applying to *Jesus Christ* those in ch. vii. and ix. But they can have no tolerable evasion from the plainness of those from *ψ* 13. of ch. lii. to the end of ch. liii. compar'd with the history of our Saviour's life and doctrine, sufferings, death and resurrection, which were above 700 years after; nor can deny the one to contain a plain prophetic resemblance of the other. He prophesied also of the captivity, and told *Hezekiab* that his children or posterity should be eunuchs in the palace of the kings of *Babylon*; and of *Cyrus* by name, who should be the restorer of the *Jews* from that captivity: And this above 200 years before the restoration, and almost 200 before the captivity it self. He prophesied also of a fore-runner before the Messiah.

It does in some places help a reader to understand the sense and aim of the prophet, either by a
righter

righter rendering of *Heb.* or by directing to apprehend what was the old reading of it; and would probably in more places, if he among the translators, to whom we now give the name of *ó*, had had more skill, or a better faculty at translating. But the general verdict of learned men, is, that this book has had its *Greec* translation far inferior to what it deserv'd: And the antient Christians before St. *Hierom's* time, had a great miss of the edification they might have had by this book, when they had nothing but the *Greec* copy of it, which is in many places very defective of expressing the prophet's high sense. And yet, as all old copies or translations, it has at some places the reading which one may judge by the context to have been the true reading of the original.

Isaiab.

I. 3. *But Israel doth not know; my people doth not consider.*] *ó*, — doth not know me; my people, &c.

8. *The daughter of Sion is left as a cottage.*] *ó* and *Vulg.* Shall be left.

12, 13. *When you come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations, incense is an abomination to me, the new moons and sabbaths, the calling of assemblies I cannot away with, it is iniquity, even the solemn meeting. Your new-moons, and your appointed feasts my soul hateth.*] *ó*, Do not come to appear before me, for who hath required this at your hands? You shall no more tread my courts. When you bring the meal, it is a vain oblation, it is an abomination to me, your new-moons, and sabbaths, and your great day, I cannot away with: your fasting and forbearing of work, and your new-moons, and your feasts my soul hateth; I

am satiated with them. I will no longer bear *Isaiab.* with your iniquities.

I. 29. *They shall be ashamed of the oaks which you have desired.*] *ó* and *Vulg.* — idols which they have desired [or, to which they sacrificed.]

31. *The strong shall be as tow, and the maker of it as a spark.*] *ó* and *Vulg.* Their strength as tow, and their works as a spark.

II. 6. *They are replenished from the east, and are soutsfayers like the Philistines; and they please themselves in the multitude of strangers.*] *ó*, Their country is replenished as at the beginning with forceries, as the country of the *Philistines* is, and they abound with the children of strangers.

Vulg. is as *ó*. The mistake is not in *Heb.* but in *Eng.* rendering the word [as at the beginning] *i. e.* as when the Heathen nations inhabited there, by [from the east.] The *Philistines* were not east, but west.

9. *The mean man boweth down, and the great man humbleth himself, therefore forgive them not.*] *ó*, And I will not forgive them.

Here, and in many such places, *Adam* in *Heb.* *Αδωνος* in *ó*; *Homo* in *Vulg.* is translated [mean man, or common man:] And *ish* in *Heb.* *איש* in *ó*, and *vir* in *Vulg.* is translated [great man] which directs the translating of *Gen. vi. 2.* The sons of *Elohim*, [*i. e.* of the great men] saw the daughters of *Adam* [*i. e.* of the common men.]

16. *Upon all the ships of Tarshish, and upon all pleasant pictures.*] *ó*, — and upon all the bravery of fine ships.

18, 19. *And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth.*] *ó*, And all their idols they shall hide, carrying them into caves, and clefts in the rocks, and holes in the ground.

The like construction of the words at *ý 20, 21.*

III. 3.

Isaiab.

III. 3. *And the bonourable man, and the counsellor, and the cunning artificer, &c.*] *ó*, And the wonderful counsellor, and the cunning artificer, &c. *θαυμασὸς σύμβουλος*, the wonderful counsellor, is the same phrase as is used, ch. ix. 6. by *Aq.* and by *ó Alex. Ald.* and *Comp.* Where *Eng.* is, *His name shall be called Wonderful, Counsellor, &c.* *Vulg.* is there, *admirabilis, consiliarius, &c.* but here, *honorabilem vultu, & consiliarium.*

6. *Saying, Thou hast cloathing, be thou our ruler, and let this ruin be under thy hand.*] *ó*, ——— and let my food be under thee: Or, let me board with thee.

9. *They have rewarded evil unto themselves.*] *ó*, They have devised an evil counsel against themselves.

10. *Say ye to the righteous, it shall be well with him; for they shall eat of the fruit of their doing.*] *ó*, *Saying*, Let us bind the righteous man; for he is not good for us: therefore they shall eat, &c.

12. *As for my people, children are their oppressors, and women rule over them: O my people, they which lead thee cause thee to err, &c.*] *ó*, O my people, your own agents drain you, and cheats rule over you: my people, they that call you blessed, cause you to err, &c.

16. *The daughters of Sion — walking and mincing as they go, and making a tinkling with their feet.*] *ó*, ——— walking and dragging the tails of their gowns after them.

24. *There shall be — instead of a sweet smell, a stink; and instead of a girdle, a rent.*] *ó* and *Vulg.* — a rope.

25. *Thy men shall fall by the sword, and thy mighty in the war.*] *ó*, Thy prettiest child, which thou lovest, shall fall by the sword, and thy mighty, &c.

III. 26. *And thy gates shall mourn.]* *ó*, Thy chests full of fine cloths shall mourn.

IV. 5. *For on all the glory shall be a defence.]*

Marg. Above all the glory shall be a covering.

ó, And she shall be covered with the whole glory.

V. 8: *Lay field to field, till [there be] no place, that they may be placed alone in the midst of the earth.]* *ó*, — that they may take away some of their neighbours land. What! would you dwell alone upon the earth?

This is express'd in *Job*, Who build desolate houses.

10. *Ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephab.]* *ó*,

Land plowed by ten yoke of oxen shall yield one *κεράμιον*, and he that sows six *ἀρτάβας* shall reap three *μέτρα*. *Vulg.* Thirty modii [or, pecks] of seed shall yield three modio's.

All these come to the same effect: And are, if express'd by *English* measure, as to say, Ten bushels of seed shall yield one bushel.

14. *And their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.]*

ó, The noblemen, the great men, the rich men, and the wicked men, *λοιμοί*, shall go down into it.

15. See chap. ii. 9.

17. *Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.]* *ó*,

And they that had been scattered [or, pillaged] shall feed as oxen, and lambs shall feed on the waste places of those that had been carried away.

Vulg. — and the waste places being turned into fat ones shall strangers eat.

The word [strangers] which is not in *ó*, seems to disturb the sense.

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V. 18. *Woe to them that draw iniquity with cords of vanity, and sin as it were with a cart-rope.]* ó, — that draw on sins as with a long rope, and iniquity as with a trace.

25. *And their carcases were torn in the midst of the streets.]* ó, — were as dung in the middle of the roads.

VI. 1. *And his train filled the temple.]* ó, And the house was filled with his glory. As *Y* 3, and 4.

2. *Above it [meaning the Temple] stood the seraphim.]* ó, Round about him [meaning *Jebo-vab*] stood the seraphim.

9, 10. *Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest, &c.]* ó, Hearing ye shall hear, but you will not mind it; and hearing ye shall hear, but ye will not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed: lest, &c.

This sentence is cited by our Saviour, *Matt. xiii. 14.* and by *St. Paul, Acts xxviii. 26.* in the very words of ó. And there is a considerable difference: for by *Heb.* the words might be so mistook, as if the obdurations were order'd by God.

11, 12. *Until—the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land.]* ó, The land shall be utterly desolate: And afterward God will enlarge [or, multiply] men [*ó Alex. μνησεν;* but *ó Vat. μαρτυρεν*] and they that are left shall be multiplied in the land.

13. *As an oak whose substance is in them, when they cast [their leaves: so] the holy seed [shall be] the substance thereof.]* ó, As an oak, and as an acorn when it falls out of its cup.

Of

Of the last words, Holy seed, substance, *ô* has *Isaiab.* nothing. *Vulg.* The holy seed shall be it that shall stand in it.

VII. 1. *And it came to pass in the days of Abaz, &c.]* This was the beginning of *Abaz*: for *Rezin* and *Pekab* had begun this war in *Jotham's* time, 2 *Kings* xv. 37. and in *Menabem's* time (who began the 4th of *Abaz*) the calamity of *Israel* by *Tiglath-Pileser* came. See on *ÿ* 16.

4. *For the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliab.]* *ô*, For the two sticks of these smoking torches; for when the anger of my fury shall be done, I will again heal.

8. *Within threescore and five years shall Ephraim be broken, that it be not a people.]* *Shalmaneser* took *Samaria*, and carried the people away, in the 9th year of *Hosheab*, 2 *Kings* xvii. 8. which was but 25 years after *Abaz's* beginning. Therefore some think there is a mistake of the scribe in this number 65. Others interpret the duration from the time of *Hosea's* and *Amos's* prediction, to the extermination, which was indeed about 65. See *Hosea* i. 4. *Usher* takes another way in his *Annals* at the year 4037.

16. *For before the child shall know — the land which thou abhorrest shall be forsaken of both her kings.]* *ô* and *Vulg.* Of the two kings, or, their two kings.

About the 4th year of *Abaz*, *Tiglath-Pileser* at *Abaz's* request came against *Damascus*, and slew *Rezin*, 2 *Kings* xvi. 9. And about the same time *Hoshea* slew *Pekab*, 2 *Kings* xv. 30. For that is said there to be done the 20th year from *Jotham's* beginning, which is the 4th of *Abaz*: for *Jotham* reign'd but 16. See on *ÿ* 1.

20. *The Lord shall shave with a razor that is hired, namely by them beyond the river, by the king*

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of *Affyria*.] *ó*,—that is hired [or sent for] from beyond the river, the king of *Affyria*.

Abaz hired the king of *Affyria* to help him against his enemies. He did destroy the enemies; but at the same time so pillag'd *Abaz*'s people, that it is call'd a shaving of them. But all this threatening seems to be aimed at *Ephraim*, or the Ten Tribes: for though it be said, *ý* 17. upon thee, as if he spake to *Abaz*; yet the words before being concerning *Ephraim*, the prophet seems to speak by an apostrophe to them: and they were a little after carried away, all of them that were beyond *Jordan*, and many of the rest. The words of this verse [beyond the river] are in *Eng.* translated [from beyond the river;] but in *Vulg.* [in his qui trans fluvium sunt;] and in *ó Vat.* simply, *πέραν τῆς ποταμῆς*. in *Alex.* and *Marshall's* codex, *ὁ ἐστὶν πέραν*. and in *Symm.* *ἐν τῷ πέραν*. And all from hence to the end of this and the next chapter, which is a very obscure speech, is more easily apprehended if conceiv'd concerning the desolation of *Ephraim*.

VIII. 1, 2. Concerning *Maber-shalal-bash-baz*. And I took unto me faithful witnesses, *Uriab* the priest, and *Zechariah* the son of *Jeberechiah*.] *ó*, and *Vulg.* and *Marg.* Concerning making speed to the spoil. [*ó* adds, For it is at hand] So I took unto me faithful witnesses, *Uriab*, and *Zachariah*, the son of *Barachia*.

Our Saviour, *Matt.* xxiii. 35. mentions one *Zachariah* murder'd between the Temple and the Altar: And if the reading there be right, he is call'd son of *Barachiah*. *Heb.* has no history of any *Zechariah* son of *Barachia*; but *Zechary* the prophet. Neither he, nor this *Zechariah*, are recorded to have been murder'd. It was probably some man of that name that had been murder'd nigher to our Saviour's time.

VIII. 8. *And he shall pass through Judah, he shall overflow—he shall reach even to the neck.]* ó, And it shall pass through, &c. Meaning, the water spoken of in the verse before: For though in *Eng.* it is [waters,] in ó it is וְדָוָה. 'Tis true the king of *Affyria* and his army are understood by that water.

9. *Gird your selves, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces.]* ó, Gird your selves, and ye shall be broken in pieces; and if you gird again, ye shall be broken in pieces again.

16. *Bind up the testimony; seal the law among my disciples.]* ó, Then shall they be manifestly known, who seal up the law, that one cannot learn it.

The sense of *Heb.* seems imperfect without those words of ó.

17, 18. *I will look for him. Behold, I and the children whom the Lord hath given me, [are] for signs and for wonders in Israel, from the Lord of hosts which dwelleth in mount Sion.]* ó, I will put my trust in him, behold, I and the children which God hath given me. And there shall be signs and wonders in the house of *Israel*, from the Lord of hosts which dwelleth in mount *Sion*.

'Tis plain that the Author to the *Hebrews*, ch. ii. 13. cites this Text in the words of ó, and in the construction which ó gives them. For whereas the Margin in *Vulg.* and *Eng.* &c. has references at *Heb.* ii. 13. for one of the sentences to *Pf.* xvii. and for the other to this Text: the Apostle takes them both *verbatim* from this Text, where they stand as one sentence, which has its period at the words [hath given me.] And whereas *Eng.* puts in the word [are for] to make them the beginning of another sentence, they thereby spoil the cohe-

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sion of the last words of Ψ 18. with the words before.

VIII. 21. *And they shall pass through it, hardly bestead and hungry.*] *Vulg.* and *Trem.* He shall pass through it, &c. *Cast.* They passing through it, hungry and in straits—shall curse, &c.

It does not appear who is meant by [he,] nor who are meant by [they.]

\acute{o} , And there shall come upon you $\sigmaκληρὰ \lambda\acute{\iota}\mu\omicron\varsigma$, hard things; famine [or, hard famine.]

22. of chap. VIII. and 1, of chap. IX. *Behold, trouble and darkness, dimness of anguish; and they shall be driven to darkness. Nevertheless the dimness shall not be such as when in her vexation.*] \acute{o} , Behold trouble, and darkness, affliction, and anguish; such darkness as to have no sight. And one that is in anguish shall not despond till a season.

Vulg. Behold tribulation and darkness, faintness and anguish, and a dimness following him, and he will not be able to escape from his anguish.

N. B. \acute{o} and *Vulg.* make the chapter and the sense end here. But *Trem. Cast. Eng.* make the last clause the beginning of chap. ix.

IX. 1, 2. *When at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, Galilee of the nations. The people that walked in darkness, have seen a great light, &c.*] \acute{o} , Drink this [cup of affliction] first; do it quickly, thou land of Zebulun and land of Naphtali, and the rest by the sea-side, beyond Jordan, [or, by the side of Jordan] Galilee of the nations. You, the land that walked in darkness, behold ye a great light.

Vulg. At the first time the land of Zebulun, and the land of Naphtali was eased; and afterward the

the way of the sea was grievously afflicted, beyond *Isaiab.* *Jordan*, *Galilee* of the nations. The people which walked in darkness, &c.

Trem. When this first time shall have more lightly afflicted the land of *Zebulun*, and land of *Naphtali*, and afterward shall more grievously afflict it, the way of the sea, by *Jordan*, *Galilee* the populous. The people which walk in darkness, shall see.

Cast. is much like *Eng.* And I would have put *Ar. Mont.*'s translation; but it is impossible to make English of it.

Mr. Meade has made an excellent attempt for a better translation of this prophecy.

1. He supposes the clause, which in *Eng.* begins the ixth chapter, to be the end of chap. viii. so far as to the word [vexation:] And that division of the chapters is so in *o* and *Vulg.* However *Trem. Eng. &c.* have, for I know not what reason, alter'd it.

2. The translation of the next words [when at the first he lightly afflicted the land of *Zebulun*, &c.] should be [the first time he debased the land of *Zebulun*, &c.] And of the following words [And afterward did more grievously afflict her] should be [But in the latter time he shall make them glorious.]

If this criticism be just, it gives a great illustration to the prophecy. It makes this sense of *Isaiab.*'s words; The calamity (which had been spoken of in ch. viii.) shall fall first upon *Zebulun* and *Naphtali*, and the places about the sea (meaning, the sea of *Galilee*) and the coasts of *Jordan*: (This came to pass quickly, 2 *Kings* xv. 29.) But as they drink first of this cup; so they shall be the first that in the latter time shall be made glorious by the privilege of the Messiah's presence and preaching: For unto us a child is born, &c.

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as *Isaiab* adds at the end of this clause, *ŷ* 9. The Text so translated and so explain'd, is full and plain to the purpose for which St. *Matthew* cites it, ch. iv. 13, 14, 15, 16. That *Jesus* settled himself at *Capernaum*, which is in the borders of *Zebulun* and *Naphtali*, that it might be fulfilled which was spoken by the prophet *Isaiab*, &c.

Trem. had said in his Annotations that this was the main scope and substance of the prophecy; but did not shew the fitness of the words.

IX. 3. *Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, &c.*] *Marg.* To him increased the joy. *ó*, The multitude of people whom thou hast brought in thy gladness, they joy before thee, &c.

The negative in this sentence seems to disturb the sense. *Cast.* shews at another place, that *lo* in *Heb.* is not always a negative; and here he translates without it, as *ó* does.

5. *But this shall be with burning and fewel of fire.*] Many translators, setting the words otherwise, make this the continuation of the description of the victory over *Midian*.

6. *For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace.*] *ó Vat.* For unto us a child is born, unto us a son is given, whose government shall be upon his shoulder: and his name is called, The Angel of the great Council: for I will bring peace to his princes, and health to him.

ó Alex. Ald. Comp.—And his name is called, The Angel of the great Council, Wonderful, Counsellor. The Mighty [God, as *Ald.* and *Comp.* But *Alex.* has not the word *God*,] The Powerful, The

The Prince of peace, The Father of the age to *Isaiab.* come.

Aq. Theod. and *Symm.* are as *Eug.* only they have not Θεός.

Vulg. is as *Heb.* Only what we translate, Everlasting Father, it has (as *Alex. Ald. &c.*) The Father of the age [or, world] to come.

The *Syriac* and *Arabic* translations are the same, or near the same, as *ó Vat.*

For the *Greec* Fathers, *Just. Mart. Dial. p. 85. Ed. Steph.* says, *Isaiab* calls him the Angel of the great Counsel, &c. Where it is plain by *Justin's* argument that he read no more of the title. And *Basil, Cyril, &c.* read, Angel of great Counsel; but not the words in *Heb.*

But *Eusebius* has both. He reads, Angel of great Counsel (which *Heb.* has not) and then adds the words in *Heb.* which *ó Vat.* has not.

Irenæus, l. 4. c. 66. has in the *Latin* translation the words of *Heb.* and *Deus* among them.

St. Hierom says, the genuine translation of *ó* is what we find in *ó Vat.*

Theodoret finds fault with *Aquila's* translation, that it had not the word *God*.

Of some spurious pieces of Antiquity, *Ignatius Ep. ad Antioch.* and *Constitutions, l. 5. c. 16.* I spoke in the Preface. It is plain that they have been forg'd or interpolated since *Aquila's* time: for they have the very words of his translation, (with Θεός put to them) in books pretended to be written before his time; words cited from a *Greec* Bible, which never were in any *Greec* Bible till after the citers were dead.

At ch. iii. 3. θαυμασὸς σύμβουλος is in *ó* used for a statesman, or any considerable man for counsel. God would take away from *Jerusalem* πεντηκόνταρχον, ἢ θαυμαστὸν σύμβουλον, ἢ σοφὸν ἀρχιτέκτονα.

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IX. 8. *The Lord hath sent a word into Jacob, and it hath lighted upon Israel.]* ó, — a death, [or plague] θάνατον. See the context.

11. *The Lord shall set up the adversaries of Rezin against him, and join his adversaries together.]* ó, The Lord shall crush those that rise up against Mount Sion, and disperse the enemies thereof.

Rezin named here in Heb. and Israel named in the next verse, were at this time the enemies of Mount Sion.

16. *The leaders of this people cause them to err, and they that are led of them are destroyed.]* Marg. for [leaders] has, *those that call them blessed.* And so is *Vulg.* and so is ó.

ó, They that call this people [viz. Ephraim] blessed, befool them; and they do it, that they may swallow them up.

18. *And they shall mount up like the lifting up of smoke.]* *Vulg.* The pride of smoke shall be rolled up together.

ó, And it [viz. the fire] shall devour every thing round about their altars.

X. 9, 10. *Is not Calno, as Carchemish? is not Hamath, as Arpad? is not Samaria, as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and Samaria.]* ó, Have not I taken the country above Babylon, and Calno where the tower was built, and taken Arabia, and Damascus, and Samaria? As I took these, so will I take all kingdoms. Howl, ye idols of Jerusalem and Samaria.

This part of the prophecy seems to have been after Samaria was destroy'd. See the following.

12. *I will punish the fruit of the stout heart of the king of Assyria.]* ó, I will visit that stout heart, the king of Assyria.

One does not perceive what the word [fruit] does there. Yet *Vulg.* has *fructum*, but *Cass.* *fastum*.

X. 18.

X. 18. *And they shall be as when a standard-Isaiab. bearer fainteth.*] ó, And he that runs away shall be like one that runs away from a burning flame.

22, 23. *The consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined in the midst of all the land.*] ó, He will finish the account, and cut it short in righteousness; because a short work will the Lord make in all the land [or, earth.]

St. Paul, Rom. ix. 27, 28. cites this of *Isaiab* from ó.

24. *Be not afraid of the Syrian: he shall smite thee with a rod, &c.*] ó, — of the *Assyrian*; that he should smite thee, &c.

All the context near before is of the *Assyrian*: And *Vulg. Cast. Trem. &c.* are as ó.

Ibid. And shall lift up his staff against thee after the manner of Egypt.] *Marg.* But he [viz. God] will lift up his rod for thee after the manner of *Egypt*.

ó, For I will lift up, &c. See † 27. where this is plainly said, That God would deliver them, as his rod was upon the sea, when they came out of *Egypt*: And † 26. that he would destroy the *Assyrians* [viz. *Senacherib's* army] as he did the *Midianites*. Both were done in one night's time.

27. *And the yoke shall be destroyed because of the anointing.*] *Vulg.* — shall rot from the face of oyl [or, because of oyl.] *Trem.* For the sake of oyl; i. e. says he, for *Christ's* sake. ó, — shall rot from off thy shoulders.

There seems to have been some mis-writing of this word.

34. *And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.*] ó, And the high ones shall fall by the sword, and *Lebanon* with its high [trees] shall fall.

The

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The prophecy of *Senacherib's* overthrow, which *Isaiab* liv'd to see.

XI. 10. *In that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek, and his rest shall be glorious.]* ó — a root of *Jesse*, and one that shall arise to rule over the Gentiles; in him shall the Gentiles trust, &c. See *Rom.* xv. 12.

15. *The Lord shall utterly destroy the tongue of the Egyptian sea.]* ó, Shall make the sea of *Egypt* desolate.

XII. 5. *This is known in all the earth.]* ó, Make this known in all the earth. So *Vulg. Cast. &c.*

XIII. 14. *And it shall be as the chased roe, and as a sheep that no man taketh up.]* ó, And they that are left shall be as a chased roe, and as a sheep that is strayed, and there is none to fetch her.

22. of ch. XIII. and ch. XIV. 1. *And her time is near to come, and her days shall not be prolonged.* XIV. 1. *For the Lord will have mercy on Jacob, and will yet chuse Israel, and set them in their own land.]* ó, XIV. 1. The time comes quickly, and shall not be prolonged, that the Lord will have mercy on *Jacob*, and will yet chuse *Israel*, and will set them in their own land.

The difference is in the division of the chapters and periods. *Eng.* having in the four last verses of ch. xiii. mention'd the vanquishing of *Babylon* by the *Medes*, and added a description of the utter desolation of that city, that it should never be inhabited, not so much as by shepherds or *Arabs*, but only by wild beasts, owls, satyrs, dragons, &c. adds at last this sentence, (as if all this should be quickly after the *Medes* taking it) And her time is near, &c.

But ó end chap. XIII. at the word [palaces;] and the next words of the quick performance, do with them begin the next, and are applied, not to

to the desolation of *Babylon*, but to the restoration of *Israel*. And this agrees better with the events: For they were quickly restor'd after the vanquishing of the *Babylonians* by the *Medes* and *Persians*. But the city of *Babylon* it self, though it did indeed decay by degrees from that time, yet continued a city well inhabited through all the *Persian* reign to *Alexander's* time, and much longer. In *Pliny's* time indeed it was, as he says, utterly desolated; and no sign where it had stood was left, but the ruins of *Belus's* temple (which, I believe, was a remainder of the old Tower of *Babel*, and is, I guess by *Benjamin Tudelensis's* Travels, yet in being as a hill over-run with bushes, trees, and serpents, as *Isaiab* here prophesies.) But that was 6 or 700 years after *Cyrus's* conquest.

Vulg. divides the chapters as *6* does. Who of the latter editors began the alteration of the periods, I know not. Perhaps *Ar. Mont.* To take a clause of Scripture from a sentence to which, as it stood, it was agreeable; and join it to the tail of another sentence, to which, when it is applied, the historical events do not agree, may create difficulties in a Text which had none of it self. *Trem.'s* best excuse is, that the prophecy of the utter desolation did begin to be fulfill'd when the decay began.

XIV. 19. *But thou art cast out of thy grave like an abominable branch.*] *6*, But thou art thrown upon the hills as an abominable carcase.

20. *Because thou hast destroyed thy land, and slain thy people.*] *6*, — my — my.

21. *Nor fill the face of the world with cities.*] *6*, With wars.

The *Babylonians* never fill'd the world with cities: with wars they did.

CRITICAL NOTES

XIV. 23. *I will sweep it with the besom of destruction.]* ó, I will make it a dirty hole in its destruction.

29. *His fruit shall be a fiery flying serpent.]* ó, His young ones shall be flying serpents.

Wherever Heb. is, fiery flying serpent, ó is only, flying serpent.

31. *There shall come from the north a smoke; and none shall be alone in his appointed time.]* ó and Vulg.—and there is no living for it; *שׁוֹן לֵחַיִּים* *τὸ εἶναι.* Boss thinks *μῆναι.*

32. *What shall one then answer the messengers of the nations?] ó, What will the kings of the nations say then?*

XV. 5. *His fugitives shall fly unto Zoar, an heifer of three years old.]* ó,—unto Zoar; for the heifer is three years old.

7. *The abundance they have gotten—shall they carry away to the brook of the willows.]* Marg.—to the valley of the Arabians. ó,—for I will bring the Arabians upon the valley, &c.

Prideaux says, the Valley of willows, is a common name for the low grounds about Babylon.

XVI 1. *Send ye the lamb to the ruler of the land, from Sela to the wilderness, unto the mount of the daughter of Zion.]* ó, I will send as it were serpents upon the land. Shall the mount of the daughter of Sion be a forsaken rock?

7. *Therefore shall Moab howl for Moab, every one shall howl.]* ó, Moab shall howl; for in the land of Moab every one shall howl.

14. *Within three years, as the years of an hireling, the glory of Moab shall be contemned.]* Trem. and Usher conclude that this was spoken the first year of Hezekiah; and that Salmaneser, when he came to besiege Samaria, ransack'd the country of Moab in his way.

XVII. 3. *They shall be as the glory of the children of Israel.* *Isaiab.* *ó, For thou art not better than the children of Israel, and their glory.*

9. *In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel.* *Vulg.* As ploughs and corn-fields, which were forsaken before the children. *ó, ——— be forsaken, as the Amorites and Hivites forsook theirs before the face of the children of Israel.*

XVIII. 4. *I will take my rest, and I will consider in my dwelling-place, like a clear beat upon herbs, and like a cloud of dew in the beat of harvest.* *ó, There shall be rest [or, safety] in my city, as the light of a summer noon, and as a cloud of dew in a harvest day.*

XIX. 2. *I will set the Egyptians against the Egyptians ——— city against city, and kingdom against kingdom.* *ó, ——— and province against province.*

5. *The waters shall fail from the sea, and the river shall be wasted and be dried up.* *ó, The Egyptians shall drink the water by the sea; for the river shall fail and be dried up.*

6. *And they shall turn the rivers far away, and the brooks of defence shall be emptied.* *ó, And the rivers shall fail, and the canals that they have dug out of them, and all pools of water.*

10. *And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.* *ó, And they that work them [the flax and linnen] shall lament; and all that make beer shall lament and groan in their minds.*

Herodotus in his time, and these translators *ó* in their time, speak of the *Egyptians* as the only nation that made malt-drink, a drink of water and grown barley. They call it here ζύθον, and so does *Herodotus*. *Tacitus* speaks of some Germans that

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that us'd it in his time. And, now of late the *English* are totally addicted to it.

XIX. 18. *Five cities in the land of Egypt—shall swear to the Lord of hosts: one shall be called the city of destruction.*] Marg. Or, of heroes; or, of the sun. *Vulg.* Of the sun. *ó, áradix.* Trem. Every one of them shall be called, a city of destruction, he means, deliver'd from destruction.

23. *And the Egyptians shall serve with the Assyrians.*] *ó,* Shall serve the *Assyrians.* So *Vulg.*

XX. 1. *In the year that Tartan came unto Ashdod, when Sargon king of Assyria sent him.*] Sargon in *ó* is called *Aevā.* It is by all judged to be another name for *Senacherib*, who took *Ashdod*, or *Azotus* from *Hezekiab*, who had taken it from the *Philistines*; and that this was the 12th year of *Hezekiab*: and that *Senacherib's* war upon *Egypt* lasted three years before he attack'd *Jerusalem.*

6. *Behold such is our expectation, whither we fly for help to be delivered from Assyria: and how shall we escape?*] *ó,* Behold we thought to fly for help to them who have not been able to deliver themselves from the king of *Assyria*: and how shall we be delivered?

XXI. 1. *The burden of the desert of the sea.*] *ó,* The vision of the desert.

This chapter treats first and chiefly of the taking of *Babylon.* How *Babylon* should be signified by desert of sea, or, the desert, I know not: yet *Trem.* gives a reason.

2. *All the sighing thereof have I made to cease.*] *ó,* Now I will sigh and comfort my self.

5. *Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield.*] *ó,* Furnish the table, eat and drink: arise, ye commanders, get ready your shields.

A lively description of the night when, during *Belshazzar's* feast, *Babylon* was taken

XXI. 7. *And he saw a chariot with a couple of Isaiab. horsemen; a chariot of asses, and a chariot of camels.]* ó, And I saw two riders on horses, and one riding on an ass, and one riding on a camel.

9. *And behold, here cometh a chariot of men, with a couple of horsemen: and he answered and said, Babylon is fallen.]* ó, And lo, here comes a man in a chariot with a couple of horses: and he answered, &c.

10. *O my threshing, and the corn of my floor! that which I have heard — I have declared.]* Vulg. — daughter of my floor. What this means is hard to know.

ó, Hear, you that are left, and you that mourn: that which I have heard, &c.

11. *The burden of Dumab. He called to me out of Seir, Watchman, what of the night?] ó, The vision of Idumea. Call to me out of Seir, Keep the watches.*

'Tis easier to conclude that some words here are lost in the copies, than to guess what they were. That in *Heb. Dumab* is written for *Edom*, is probable from ó, and from the name *Seir*. As for ó, it is manifestly truncated in two or three verses at this place.

12. *The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.]* ó, I watch morning and night: if you enquire, enquire; and dwell with me.

Some make this translation of the *Heb.* The morning is come, and the night also: though you enquire so impatiently, it shall certainly return again.

14. *The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that was fled.]* Marg. for [brought water] sets [bring ye water:] And so is ó.

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6, Oh ye inhabitants of the land of *Teman*, meet with water him that is thirsty, meet with bread them that are running away.

XXII. 1. *The burden of the valley of vision.*] 6, — of *Sion*.

So *Y* 5. It is a day of trouble—in the valley of vision. 6,—in the valley of *Sion*.

5. *Of breaking the walls, and crying on the mountains.*] 6, They go astray: from the greatest to the least they run away to the mountains.

8, 9. *And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest. Ye have also seen the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.*] 6, And they [*i. e.* the spies or enemies] will disclose the gates of *Judah*: and in that day they will look [or, search] into the choice houses of the city. And they will discover the secret places of the houses of *David's* citadel, and take notice that they are many; and how he has turned the water of the old pool into the city.

These seem by the sense to be, all of them, actions or designs of enemies or spies; and 6 expresses them all in the third person plural, They shall do so and so. But *Heb.* has the pronouns very different, He discovered, thou didst look, ye have seen, &c.

16. *What hast thou here? and whom hast thou here?*] 6, What doest thou here? and what hast thou here?

17. *The Lord will carry thee away—and will surely cover thee.*] 6, ——— and will take away thy gown and thy crown.

18. *There thou shalt die, and there the chariots of thy glory shall be the shame of thy Lord's house.*] 6, ——— and will make thy fine chariot, a shame; and thy lordly house, a contempt.

XXII. 23.

XXII. 23. *And I will fasten him [as] a nail in Iſaiab. a ſure place.]* ó, And I will make him governor in a ſure place.

24. *And they ſhall hang upon him all the glory of his father's houſe, the offspring and the iſſue, and all veſſels of ſmall quantity: from the veſſels of cups even to all the veſſels of flagons.]* ó, And every honourable man of his father's houſe ſhall depend [or, hang] upon him, from ſmall to great; and they ſhall be dependants upon him.

Of cups and flagons ó has nothing here; nor can one ſee how they are apply'd.

XXIII. 1. *Howl, ye ſhips of Tarſhiſh; for it is laid waſte, ſo that there is no houſe, no—entring in: for from the land of Chittim it is revealed to them.]* ó, Howl, ye ſhips of Carthage; for it is laid waſte: men come thither no more from the land of Chittim. She is carried captive.

5. *As at the report concerning Egypt, ſo ſhall they be ſorely pained at the report of Tyre.]* ó, When it ſhall be heard in Egypt, a grief for Tyre ſhall ſeize them.

Vulg. is as ó, and ſo is *Caſt*. And it agrees with *Hiſtory*: For the conqueſt of Tyre by *Nebuchadnezzar* was before that of Egypt, as is plain by *Jeremy*, *Ezekiel* xx. *Joſephus*, &c. And not after it, as is ſuppos'd by *Eng.*

10. *Paſs through thy land as a river, oh daughter of Tarſhiſh: there is no more ſtrength.]* ó, Till thy ground: for there come no more ſhips from Carthage.

One may conceive the meaning of this laſt, That the merchants of Tyre, having no more trade at ſea, ſhould turn husbandmen. But how Tyre ſhould paſs through her land as a river, is not eaſy to conceive.

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XXIII. 11. *He stretched out his hand over the sea; he shook the kingdoms.]* ó, Thy hand is no longer strong at sea; thou that didst emulate kings.

12. *And he said, Thou shalt no more rejoice, O thou oppressed virgin daughter of Sidon.]* ó, And men shall say, Don't thou any more oppress and wrong the daughter of Sidon [*lege Sion.*]

ó *Vat.* is Sidon. But *Alex. Ald. Comp. Marshal's Codex,* is Sion.

17. *After the end of seventy years the Lord will visit Tyre, and she shall return to her hire, and shall commit fornication with all the kingdoms of the world, &c.]* ó, — Tyre, and she shall be restored to her former state, and shall be a mart for all the kingdoms of the world, &c.

18. *Her merchandise and hire shall be holiness to the Lord: it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the Lord.]* ó, — Lord: it shall not be gathered for them, [*the Tyrians*] but for them that dwell, &c.

XXIV. 6. *Therefore the inhabitants of the earth are burned; and few men left.]* *Vulg.* — earth shall be mad; and few. ó, — earth shall be beggars; and few.

12. *In the city is left desolation; and the gate is smitten with destruction.]* ó, The cities shall be left desolate; and the houses being left empty shall fall down.

15. *Wherefore glorify the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.]* *Marg.* Glorify the Lord in the valleys. *Vulg.* In doctrines. *Cast.* By the Urim. Any of them more probable than *in the fires.*

ó, Therefore the glory of the Lord shall be in the isles of the sea: the name of the Lord shall be glorified.

XXIV. 16. O Lord, from the uttermost part of *Isaiab.*
the earth have we heard songs.] *Vulg.* Heard thy
praise. ó,—heard of thy miracles.

23. Then the moon shall be confounded, and the
sun ashamed, when the Lord of hosts shall reign.] ó,
And the tyles [or, bricks] shall be melted; and
the wall shall fall down, when the Lord, &c.

If this prophecy be meant of the destruction of
Babylon, (as *ÿ* 1, 2. of the next chapter do in-
timate) the copy from which ó translated had the
words more proper for that. No translator could
so far mistake the words before him, as to take
the sun and moon for bricks and walls.

XXV. 3. Therefore shall the strong people glorifie
thee: the city of terrible nations shall fear thee.] ó,
——the poor people——of oppressed men.

The words before, and next after, do speak of
God's favour to the poor and oppressed.

5. Thou shalt bring down the noise of strangers,
as the beat in a dry place, even the beat with the
shadow of a cloud: the branch of the terrible ones
shall be brought low.] There is nothing like this
in ó. The words in some copy or other have been
mangled or transpos'd.

ó, As faint-hearted men that are a-thirst in *Sion*,
by reason of wicked men to whom thou hast sub-
jected us.

8. He will swallow up death in victory.] *Vulg.*
He will throw down death for ever.

ó is certainly wrong: Death being victorious
hath swallowed up; κατέπιεν ὁ θάνατος ἑαυτὸς. *St.*
Paul, 1 *Cor.* xv. 54. seems to cite this text, Then
shall be brought to pass the saying that is written,
Death is swallowed up in victory; κατεπόθη ὁ θά-
νατος εἰς νίκην. *Aq.* translated it, καταποντίσει ὁ θά-
νατος εἰς νίκην. He shall swallow up death in victo-
ry. But *Theod.* set in his translation the very words
of *St. Paul*, κατεπόθη εἰς νίκην. But I think that in

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the *Greec* both of *St. Paul*, and the rest, *eis vixas* should have been render'd *for ever*; death is swallowed up for ever. That is generally in *ó* the meaning of *eis vixas*.

XXV. 10. *Moab shall be trodden down under him, as straw is trodden down for the dunghil.] ó, — threshed — they thresh a floor of corn with cart-wheels.*

XXVI. 19. *Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.] ó, The dead shall rise, and be raised out of their sepulchers; and they that are on earth shall rejoice: for thy dew shall be a healing to them: but the land of the wicked shall fall.*

XXVII. 12. *In that day the Lord shall beat off from the channel of the river unto the stream of Egypt.] ó, — will smite from the out-let of the river to Rbinocorura.*

Through all the foregoing parts of this chapter, *Heb.* and *ó* are so different, that one of them does not help to explain the other; but both of them do very much need it.

XXVIII. 11. *With stammering lips, and another tongue, will he speak to this people.] ó, — shall they —*

St. Paul, 1 *Cor.* xiv. 21. cites this text, not precisely in the words of *Heb.* or *ó*, but the sense. The latter clause of the sentence, as recited by him, is here after a sentence or two intervening.

15. *When the overflowing scourge shall pass thro', it shall not come unto us.] ó, When the flying tempest shall pass along, it shall not, &c.*

16. *He that believeth, shall not make haste.] ó, Shall not be ashamed.*

So *St. Peter* and *St. Paul* cite this text.

XXVIII. 17.

XXVIII. 17. *And the waters shall overflow the Isaiab. biding place.]* ó, And the tempest shall not pass by you.

See ¥ 15. and 18, 19.

19. *From the time that it goeth forth, it shall take you.]* ó, As it passes along, it shall take you.

Ibid. *By day and by night, and it shall be a vexation only to bear the report.]* ó, By day and by night it shall be a vexation: learn ye to hear [or, obey.]

24. *Doth the plowman plow all day to sow? doth he open and break the clods of his ground?]* ó, Will a plowman plow all day, and get his seed ready before he works the ground?

Here is understood, Will he do all this, and yet at last not sow it indeed? So do not flatter your selves that God who thus threatens and prepares judgments, will omit the execution of them?

XXIX. 5. *The multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff.]* ó, The multitude [*πλῆθος*, sed lege *πλῆθος*] of the wicked shall be like small dust of the wheel; and the multitude of those that oppress thee, as flying dust.

Heb. as translated by *Eng.* seems to direct this threatening against *Ariel* [*i. e.* *Sion*, or *Jerusalem*] but ó, against their enemies. *Vulg.* and *Cast.* are as ó. And so in the next verse, Thou shalt be visited with thunder, *Ec.* is in ó, and *Vulg.* and *Cast.* *Ec.* There shall be a visitation with thunder; meaning, against the enemies of *Sion*. And at ¥ 7. *Heb.* it self is to the same purpose. All of them denoting, I think, the miraculous defeat that should be of *Senacherib's* army; which defeat is in this verse prophesy'd to be, in an instant, suddenly, as it was in one night.

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XXIX. 9. *Stay your selves, and wonder, cry ye out, and cry:* [Marg. *take your pleasure, and riot*] *they are drunken, &c.*] *ó*, Be you dissolute and mad; and be ye drunken, &c.

13. *And their fear toward me is taught by the precept of men.*] *ó*, But in vain do they worship me, teaching for doctrines the commandments of men.

This whole verse, and particularly this last clause, is recited both by St. *Matthew* and St. *Mark* (as cited by our Saviour) in the words of *ó*. There is nothing in the present *Heb.* nor in *Eng.* here, which may answer to *μáτην*, *in vain*. But Dr. *Hammond*, Annot. on *Hebrews* viii. 9. instances in this and many other texts (as *Jer.* xxxi. 32. *Zech.* xi. 13. *Amos* ix. 12. &c.) where it is apparent to any Critic, that the difference between *Heb.* and *ó* has been caused, not by any mistake of the *ó* translators, but by the mistake of the scribes of *Heb.* made since the time of the translation taken of it by *ó*. And so here one word in *Heb.* only pointed otherwise than it is now (which alteration of points he supposes made by the scribes of *Heb.*) would be, *in vain*, as it is in *ó*; and as our Saviour cites it. He gives there clear instances of such changes made in *Heb.* and says, the *Ma-*forites pains coming after these changes were made, can give no fence against them.

23. *But when he seeth his children, the work of mine hands in the midst of him, they shall sanctifie my name, &c.*] *ó*, But when his children shall see the works done by me, they shall sanctifie, &c.

XXX. 1. *That take counsel, but not of me; and that cover with a covering, but not of my spirit.*] *ó*, ——— and make leagues, but not by my spirit. *Vulg.* ——— and begin a web of weaving, but not by my spirit.

What

What covering with a cover means here, I *Isaiab.* know not: But I observe that *Trem.* and *Eng.* do often bring in that word *covering*, where no other translators do. It is plain that this chapter chiefly blames their making leagues with *Egypt*.

XXX. 7. *Therefore have I cried concerning this, Their strength is to sit still.*] ó, Therefore tell them, This your comfort is vain.

19. *The people shall dwell in Sion at Jerusalem. Thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.*] ó, The holy people shall dwell in Sion. *Jerusalem* has mourned with weeping: have mercy on me. He will have mercy on thee: when he heard the voice of thy cry, he answered thee.

31. *Through the voice of the Lord shall the Assyrian be beaten down, [which] smote with a rod.*] ó, — with a rod with which he [God] will smite them.

32. *In every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will be fight with it [or, against them.]* ó, And in every place from whence his hope of help, in which he trusted, was, they shall fight against him with tabrets and harps, by changing [sides, I suppose.]

33. *For Tophet is ordained of old: for the king it is prepared.*] ó, For thou of old art to be punished: art thou also prepared to reign [or, be a king?]

XXXI. 2. *Yet he also is wise, and will bring evil, and will not call back his word.*] ó, And he hath wisely [or, with good reason] brought evils upon them: and his word shall not be frustrated.

5. *As birds flying, so will the Lord defend Jerusalem.*]

Isaiab. *salem.]* ó, As eagles flying — Meaning, As eagles that fly to protect their young.

XXXI. 8. *But he shall fly from the sword, and his young men shall be discomfited.]* ó, He shall fly, and that not from the sword: and his young, &c.

There was no visible power of the sword in the destruction of *Senacherib's* army.

9. *Saith the Lord, whose fire is in Sion, and his furnace at Jerusalem.]* ó, Thus saith the Lord, Happy is he who has a seed in *Sion*, and friends at *Jerusalem*.

XXXII. 5. *The vile person shall be no more called liberal; nor the churl said to be bountiful.]* ó, They shall no more set a fool to rule: your servants shall no more say, Hold your tongue.

13. *Yea, upon all the houses of joy in the joyous city.]* ó, And from all the houses joy shall be taken away.

19. *When it shall hail, coming down on the forest; and the city shall be low in a low place.]* ó, And if there come down any hail, it shall not come upon you; and they that dwell in the forest shall be as safe, as those in the low place.

XXXIII. 6. *Strength of salvation: the fear of the Lord is his treasure.]* ó, Wisdom and knowledge, and the fear of the Lord; these are the treasures of righteousness.

7. *Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.]* ó, Those whom you feared, shall be afraid of you: ambassadors shall be sent you, weeping bitterly, entreating for peace.

8. *The high ways lie waste, the way-faring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.]* ó, For their roads shall lie desolate; the fear [you stood in] of the
the

the heathen is over, and the covenant with them, *Isaiah*.
void: you shall not regard them as men.

XXXIII. 11. *Ye shall conceive chaff, ye shall bring forth stubble: your breath [as] fire shall devour you.*] ó, Now you shall see it, now you shall perceive it: the strength of your breath shall be in vain; the fire shall eat you up.

14, 15. *Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly, &c.*] ó, Who shall declare to us the everlasting place? He that walketh righteously, &c.

There had been words for burnings in the sentence before; which perhaps made the *Heb.* scribe put, burnings, in the last clause.

15. *That stoppeth his ears from hearing of blood.*] ó, From hearing a judgment [or, sentence] of blood.

17. *They shall behold the land that is very far off.*] ó, They shall see the land afar off.

18. *Where is he that counted the towers?*] ó, Where is he that counted the nurse-children? *Vulg.* Where is the teacher of the little ones?

21. *But there the glorious Lord will be unto us a place of broad rivers and streams, &c.*] ó, The name of the Lord shall be great [or, glorious] to you: there shall be a place for you; rivers and canals, broad and straight.

XXIV. 1. *Come forth ye nations to bear—the world, and all things that come forth of it.*] ó,—and all the people in it.

3. *And the mountains shall be melted with their blood.*] ó, Shall be soaked, *βερεθησεται*.

7. *And the unicorns shall come down with them.*] ó, The noblemen shall come down, &c.

Ibid. *And their dust made fat with fatness.*] ó, Filled with their fat.

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XXIV. 11. *He shall stretch upon it the line of confusion, and the stones of emptiness.]* ó, — the line of measuring a wilderness, and the centaurs shall dwell in it.

15, 16. *There shall the vultures be gathered, every one with her mate. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate; for my mouth, &c.]* ó, There the stags shall meet, and look one another in the face. They shall pass along in their number; one of them shall not seek another: for the Lord, &c.

XXXV. 8. *A high-way shall be there, and a way; and it shall be called the way of holiness: the unclean shall not pass over it; but it shall be for those.]* ó, There shall be a clean way, and it shall be called the holy way: the unclean shall not pass over it; neither shall there be any foul way.

XXXVI. 5. *I say [sayest thou] but they are but vain words; I have counsel and strength for the war.]* Marg. — are but words of the lips; but counsel and strength are for the war. ó, — will counsel and words of the lips make a camp? *Vulg.* — upon what counsel and strength dost thou take up a purpose to rebel?

Here the *Heb.* scribe, instead of [thou sayest,] had written [I say,] which *Eng.* makes sense by putting in [sayest thou] *I say, sayest thou.*

XXXVII. 30. *Ye shall eat this year such as groweth of it self: and the second year that which springeth of the same: and in the third year sow ye and reap.]* ó, Eat this year what thou hast sowed; and the second year what shall be left: and in the third year sow ye and reap.

One would think the reading of ó here to be the true reading, and that this was not the sabbatical year, but that the next year would be; were it not that at 2 *Kings* xix. 29. *Heb.* is as here,

and

and 6 there as *Heb. Vulg.* here is, And the second year live upon apples. And *Symm.* to the same purpose, upon the produce of trees.

XXXVIII. 8. *I will bring again the shadow of the degrees which is gone down on the sun-dial of A-baz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.]* 6, I will bring again the shadow of the stairs by which the sun is gone down ten stairs of thy father's house, I will bring back the sun ten stairs. And the sun came back ten stairs by which the shadow had gone down. See on the same text, 2 Kings xx. 11.

There is at neither of them in 6 any speaking of a sun-dial; nor in *Heb.* I think, if rightly rendered: Only the stairs at the entrance of the house were as a sun-dial.

19, 20. *The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. The Lord [was ready] to save me.]* 6, The living shall praise thee, as I do: for from this day I shall be a father to children who shall make known thy truth, oh God of my salvation.

20. *We will sing my songs — all the days of our life.]* 6, I will not cease to sing — all the days of my life.

XL. 4. *Every valley shall be exalted.]* 6, Shall be raised [or, filled up.] i. e. to make even ground.

9. *O Sion, that bringest good tidings — O Jerusalem, that bringest good tidings.]* 6 and *Marg. Eng.* O thou that bringest good tidings to Sion — to Jerusalem.

13. *Who hath directed the spirit of the Lord, or being his counsellor hath taught him?] 6, Who hath known the mind of the Lord? and who has been his counsellor who instructs him? St. Paul,*
1 Cor.

Isaiah.

1 Cor. ii. 16. Who hath known the mind of the Lord, that he may instruct him?

XL. 31. *They shall renew their strength; they shall mount with wings, as eagles.*] ó,—they shall have their wings grow afresh, as eagles.

XLI. 2. *Who raised up the righteous man from the east? &c.*] Marg. In Heb. it is righteousness. And it is so in ó, δικαιοσύνη. And yet all interpreters take the sense to be concerning a certain righteous man. And Vulg. does, as Eng. does, translate it so, *justum, the righteous man.* And the passages following give the history (as most understand it) of *Abraham*. Cast. will have it to be *Cyrus*. Trem. wrenches the words. He confesses that Heb. is, *righteousness*. He puts in the word, *God*: He whom God raised up from the east, calling him righteously [or, in righteousness] to his feet, &c. Cast. is more open, *Justitiam, i. e. justum.* It may seem an old mis-writing in Heb. before the time of ó, and followed by them.

8. *The seed of Abraham my friend.*] ó, Of *Abraham* whom I loved.

No edition of ó has here φίλος μῦ. Nor any in 2 Chron. xx. 7. but Comp. And this and that are the only places from whence St. James, ch. ii. 23. could cite this title of *Abraham*, φίλος Θεῷ ἐκλεβή. No text of Chron. is, I think, ever cited in the New Testament. Aq. translated here, ἀγαπητός, my beloved. Symm. φίλος μῦ. But St. James could not write so late as to cite from him.

9. *Taken from the ends of the earth, and called thee from the chief men thereof.*] ó, ——— from the high places thereof. Vulg. ——— à longinquis ejus.

27. *The first [shall say] to Sion, Behold, behold them.*] ó, I will make *Sion* the principal [or, first.]

XLII. 1. *Behold my servant whom I uphold, mine elect, in whom my soul delighteth.*] *ó*, *Jacob* is my servant, I will help him; *Israel* is mine elect, my soul accepteth him. *St. Matt.* ch. xii. 13. Behold my servant whom I have chosen, my beloved, with whom my soul is well pleased.

4. *He shall not fail, nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law.*] *ó*, He shall shine out, and not be discouraged, until he have set judgment in the earth, and in his name shall the Gentiles trust. *St. Matt.* chap. xii. 20. — till he send forth judgment unto victory [or perfectly, or for ever] and in his name shall the Gentiles trust.

St. Matthew's citations seldom are in the very words of *ó*; as they are not in his recital of these four verses: But this last clause he cites in the words of *ó*, which are very different from the present *Heb.* *The isles shall wait for his law.* Which is a great sign that the old *Heb.* was in *Matthew's* time, as *ó* is now. Indeed *Heb.* or the translators of it, have very often the word *isles*, where *ó* has *Gentiles*. As at *ψ* 5. of the chapter last before, *The isles* saw it, and feared; *ó* is, *The Gentiles* saw it, and feared: Which is likely the true reading; for *Abraham* had nothing to do with any island.

19. *Who is blind but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?*] *ó*, Who is blind but my servants? and deaf, as they that rule over them? The servants of the Lord are blinded.

Heb. scribe seems to have written one sentence twice.

XLIII. 14. *For your sakes I have sent to Babylon, and have brought down all the nobles, and the Chaldeans, whose cry is in the ships.*] *ó* and *Vulg.*

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— I will send — and bring down all their bars,
Ec. *Vulg.* Who are proud of their ships. For
 nobles, *Marg.* has bars.

XLIII. 26. *Declare thou that thou mayst be justified.]* ó, Do thou confess thy sins first, that thou,
Ec.

28. *Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse.]* ó,
 And thy princes have profaned my sanctuary, and
 I have given Jacob to the curse.

XLIV. 2. *And thou Jesurun whom I have chosen.]* ó and *Vulg.* And thou beloved, or, upright.

4. *They shall spring up as among the grass and willows.]* ó, — as grass among the waters [or, moist places.]

12. *The smith with the tongs both worketh in the coals, and fashioneth it with hammers.]* ó, The carpenter grinds his ax, he hews it with his hewing ax, he puts it into the turner's frame, he works it, *Ec.* *Marg.* for hammer, has ax.

13. *The carpenter stretcheth out his rule: he marketh it out with a line.]* ó, — chuseth out a tree.

XLV. 8. *Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together.]* ó, Let the heaven above rejoice, and let the clouds rain down righteousness: let the earth sprout and bring forth mercy, and bud forth righteousness together.

11. *The holy One of Israel, and his maker, Ask me of things to come concerning my sons.]* ó, — and he that maketh the things to come; Ask me concerning my sons.

15. *Verily thou art a God that hidest thy self.]* ó, Thou art the God, and we know thee not.

XLVI. 10.

XLVI. 10. *Declaring the end from the beginning, Isaiah. and from antient times the things that are not done.]*

ó, Foretelling beforehand the last things before they come to pass; and they do come to pass.

11. *I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.]* ó, I have spoken, and have brought him; I formed him, and have made him; I have brought him, and prospered his way.

XLVII. 3. *I will take vengeance: I will not meet thee, as a man.]* ó, I will take vengeance myself; I will not leave it to men. *Vulg.—* I will be no more resisted by man. So Symm. had rendered.

14. *There shall not be a coal to warm at; nor fire to sit before it.]* ó, Thou hast coals of fire; sit upon them.

It seems to be one of the magical tricks us'd by the Babylonians, and which the prophet is here ironically recommending to them.

XLVIII. 7. *They are created now, and not from the beginning, even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.]* ó, They are done now [or, just now a-doing] not a good while ago; and thou didst not hear them in former days, lest thou shouldst say, &c.

10. *I have refined thee, but not with silver.]* Marg. Not for silver. ó, I have sold thee, but not for silver.

14. *The Lord hath loved him; he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.]* ó, I out of love to thee have done my pleasure upon Babylon, to take away the seed of the Chaldeans.

XLIX. 5. *To bring Jacob again to him, though Israel be not gathered, yet shall I be glorious, &c.]*

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Marg. That *Israel* may be gathered to him, and I may be glorious. *ó*, To bring *Jacob* to him, and *Israel*. I shall be gathered and glorified before the Lord.

XLIX. 7. [*And*] his holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers.] *Marg.* To him that is despised in soul. *Vulg.* His holy One, to a despised soul, to the nation that is abhorred, to a servant, &c. *ó*, Sanctifie ye him that despiseth his own life, that is abhorred of the nations, &c.

11. *And I will make all my mountains a way, and my high-ways shall be exalted.*] *ó*, And I will make every hill a way, and every path a pasture for them.

12. *These from the north and the west, and these from the land of Sinim.*] *ó*, Of the *Persians*. *Vulg.* Of the south.

17. *Thy children shall make haste; thy destroyers, and they that made thee waste, shall go out of thee.*] *Vulg.* Thy builders are come; thy destroyers, and they, &c. *ó*, Thou shalt quickly be built by those by whom thou wast carried away.

L. 6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair.*] *ó*,——to lashes——to blows on the face.

LI. 2. *For I called him alone, and I blessed him, and increased him.*] *ó*, For he was one, and I called him and blessed him, I loved and increased him.

16. *I have covered thee in the shadow of mine hand, that I may plant the heavens, &c.*] *ó*,——of my hand, with which I planted the heavens.

Vulg. is much worse than *Eng.* —— of mine hand, that thou mayst plant the heavens, and lay the foundation of the earth.

20. *They lie at the head of all the streets, as a wild bull in a net.*] *ó*, —— as a cabbage half boiled.

boiled. *Vulg.* — as a bird called oryx in a *Isalab.* net.

LII. 5. *And my name continually every day is blasphemed.]* ó, My name is continually blasphemed among the Gentiles through you.

St. Paul, *Rom.* ii. 24. cites it so; but without the word, continually. And St. Paul applies it to the blasphemy of God's name among the Gentiles, because of the wickedness of the *Jews* his servants; but here one would take it to mean, because of their low condition.

14, 15. *As many were astonished at thee; (his visage was so marred, &c.) so shall he sprinkle many nations, the kings shall shut their mouths at him.]* ó, — so shall many nations admire him; kings shall shut their mouths, &c.

Ibid. For that which had not been told them shall they see; and that which they had not heard, shall they consider.] ó, To whom he was not spoken of, they shall see; and they which had not heard shall understand.

So St. Paul, *Rom.* xv. 21. And so it better fits the context here.

LIII. 1. *Who hath believed our report?] ó,* Lord, who hath believed?

So St. Paul and St. John do cite. So that *Kúpis* must have been in the old copy.

3. *He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.]* ó, His appearance is despicable and mean beyond the common rate of the sons of men: a man under a stroke, and knowing how to bear weakness; his face dash'd [or, turned back] disgraced and disregarded.

4. *Surely he hath borne our griefs, and carried our sorrows.]* ó, — our sins, and been in pain for us. St. Matt. ch. viii. 17. *Himself took our infirmities,*

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and bare our sicknesses. He applies it to our Saviour's curing the diseases of mens bodies. But St. Peter, 1 Ep. ch. ii. 24. is as *ó*. He bare our sins, &c. And *Heb.* is to that purpose in the next verse.

LIII. 6. *The Lord hath laid on him the iniquity of us all.*] *ó*, The Lord hath given him up for our sins.

8. *He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he smitten.*] *ó*, In his low estate his judgment [or, trial] was taken away: who shall declare his generation? for his life is taken away from the earth; and for the transgressions of my people he was put to death.

9. *He made his grave with the wicked, and with the rich in his death.*] *ó*, I will give the wicked for his grave, [or, burial] and the rich for his death. So *Vulg.*

10. *Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days.*] *ó*, The Lord's will is, to cleanse him of his bruise: if ye make [or, as other editions of *ó*, if he be made] an offering for sin, your soul shall see a long-liv'd seed.

LIV. 15. *Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee, shall fall for thy sake.*] *ó*, Behold, strangers shall come to thee for my sake; and shall dwell with thee, and fly to thee. *Vulg.* as *ó*.

LVII. 5. *Inflaming your selves with idols.*] *ó*, Who take comfort in their idols. So *Vulg.*

Ibid. *Slaying the children in the valleys.*] *ó*, *σφαζοντες.*

It seems here, both by *Heb.* and *ó*, that they did not only draw them through the fire, but effectively murder'd them.

LVII. 6.

LVII. 6. *Among the smooth stones of the stream* *Isaiab.*

*is thy portion; they, they are thy lot: even to them
hast thou poured a drink-offering, thou hast offered
a meat offering. Should I receive comfort in these?]*

ô, This is thy portion, this is thy lot; to them
thou hast poured drink-offerings, and to them
thou hast offered sacrifices. Should I not be an-
gry for such things?

ô has nothing of *smooth stones of the stream*:
And if they are to be inserted at all, it should be,
I think, at the end of the verse preceding [under
the cliffs of the rocks among the smooth stones
of the stream.] There was in that verse a men-
tion of their idols to which they sacrific'd their
children: These, says the prophet, are thy portion
and thy lot; to them thou hast poured drink-
offerings, &c. It cannot be meant that they sa-
crific'd to stones of the stream. *Vulg.* for [among
the smooth stones of the stream,] has [in *partibus
torrentis*, in the sides of the brook.]

10. *Thou art wearied in the greatness of thy ways;
yet saidst thou not, There is no hope: thou hast found
the life of thine hand; therefore thou wast not grie-
ved.]* ô, Thou art wearied in thy manifold
ways; thou hast not said, I will leave off: thou
art strong [or, impudent] since thou hadst done
these things; therefore thou didst not petition me.

14. *And shall say, Cast ye up, cast ye up, pre-
pare the way, take up the stumbling block.]* ô, ———
make clean the ways before his face, take up, &c.

LVIII. 3. *In the day of your fast you find plea-
sure, and exact all your labours.]* ô, ——— and
squeeze all your debtors [or, those under your
power.] So *Vulg.*

4. *You fast for strife and debate, and to smite
with the fist of wickedness.]* ô, ——— and you
smite with the fist the man of low estate.

*See
Bishop Lowth
Notes in loc*

CRITICAL NOTES

LVIII. 6. *To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke.]* ó, Loose every band of wickedness, dissolve the ties of forced contracts, let the oppressed go free, and cancel every unequitable bond [or, covenant.]

LIX. 5. *He that eateth of their eggs dieth, and that which is crushed, breaketh out into a viper.]* ó, He that goes to eat of their eggs, when he crushes the shell, finds therein a viper.

19. *When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.]* ó, For wrath from the Lord shall come as a violent flood; it shall come with indignation. See the context before.

LX. 4. *Thy sons shall come from far, and thy daughters shall be nursed at [thy] side.]* ó, — shall be brought on [mens] shoulders.

5. *Then thou shalt see and flow together, and thine heart shall fear, and be enlarged, because.]* ó, — and fear, and be amazed in thy mind, because, &c.

LXI. 7. *For your shame [you shall have] double; and for confusion, they shall rejoice in their portions: therefore in their land they shall possess the double; everlasting joy shall be unto them.]* ó, So shall they the second time inherit the land, and everlasting joy shall be on their head.

All the middle words are not in ó; and some of them seem set down twice in Heb.

LXIII. 9. *In all their affliction he was afflicted; and the angel of his presence saved them.]* Vulg. — he was not afflicted; and the angel — ó, Out of all their affliction, not an ambassador, not an angel, but he himself saved them.

14. *As a beast goeth down into the valley, the spirit of the Lord caused him to rest.]* ó puts the first words

words of this verse to the end of the verse fore-Isaiab.
going; and rightly, I think, rendering it thus:

ó, He led them through the deep, as a horse in the wilderness—and as a beast along a field. The spirit of the Lord came down and led them.

LXIII. 19. *We are [thine.] thou never barest rule over them: they were not called by thy name.]* ó, We are as we were at first when thou didst not rule over us, and when we were not called by thy name.

Vulg. here is as ó. And Calvin and many expositors understand the text in this sense, as a continuance of the complaint express'd in the words before; Thine adversaries have trodden down thy sanctuary: we are in no better case than those that know thee not.

LXIV. 1, 2. *That the mountains might flow down at thy presence, As when the melting fire burneth, the fire causeth the waters to boyl.]* ó, The mountains; and they shall melt, as wax melteth before the fire: and the fire shall burn up thy adversaries.

LXIV. 4. *Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee [what] he hath prepared for him that waiteth for him.]* ó, Since the beginning of the world we have not heard, nor have our eyes seen any God besides thee and thy works, which thou wilt do for them that wait on thy mercy.

St. Paul, 1 Cor. ii. 9. cites this text, not exactly in the words either of Heb. or ó: But the sense, which is the same in both; but nearer to the words of ó. So ch. lxxv. 1, 2.

5. *Those that remember thee in thy ways: behold, thou art wroth, for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, &c.]* ó, That remember thy ways: behold, thou art wroth, and we have sinned;

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ned; therefore we are gone astray, and are become, all of us, as unclean.

ó does not help at this place to explain *Heb.* having nothing at all for those words of *Heb.* [in those is continuance, and we shall be saved;] neither does *Vulg.* help, having no more sense than *Eng.* *Behold, thou art wroth, and we have sinned: we have been always in them, and shall be saved.* The right construction of the words is, I think, restor'd by *Castalio*.

Cast. Remember thee in thy ways. But thou art wroth; for we have sinned in them [*i. e.* in the ways which thou taughtest us] continually: and shall we [or, can we] be saved?

'Tis very hard to make any orthodox sense out of *Vulg.* or *Eng.* *In those is continuance*; or, *We have been always in them.* In those what? in our sins? We continue in our sins, and yet shall be saved; is a most incongruous sense, and contrary to all the tenour of Scripture. It must be turn'd, as *Cast.* turns it, into an interrogation; Thou taughtest us good ways; but we have sinned in them continually: and shall we be saved? or else, the clause left out as in *ó*.

Trem. had turn'd the words something better than *Vulg.* Remember thee in thy ways. Behold, thou art wroth when we sin: if we had stood continually in them, [*viz.* in thy ways] we should have been saved.

LXIV. 11, 12. *Our holy and beautiful house, where our fathers worshipped thee, is burnt with fire—Wilt thou refrain thy self for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?*] *ó*,——And in all these things thou hast with-held [or, refrained] thy self, and held thy peace, and brought us very low.

Isaiab., an hundred years before the thing was, expresses it and bewails it in as direct terms, as

Jeremy

Jeremy in the *Lamentations* does, after it was *Isaiab.* done.

LXV. 3. *Burneth incense upon altars of brick.*] *Marg.* Upon bricks. ó, Burneth incense upon bricks [or, tyles, *πλίνθοις*] to devils that are not.

4. *Which remain among the groves, and sleep in the monuments.*] ó, Which sleep in the groves and sepulchres for dreams.

6, 7. *I will recompense into their bosom your iniquities, and the iniquities of your fathers.*] ó,—— their—— their——

8. *As new wine is found in the cluster.*] ó, As a kernel is found in the grape.

11. *That prepare a table for that troop,* [*Marg. Gad*] *and that furnish a drink-offering to that number* [*Marg. Meni.*] ó, That prepare a table to that dæmon, and furnish a drink-offering to Fortune, *Τύχη.*

16. *Because the former troubles are forgotten, and because they are hid from mine eyes.*] ó, For they shall forget their former trouble, and it shall not come into their mind.

20. *There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old, shall be accursed.*] ó, There shall be no more there any one old before his time [*ἄωρος ἢ γερόντης, l. ἄωρος γερόντης*] that has not filled his days: for one of an hundred years shall be [accounted] a young man; and a sinner that dies at an hundred, shall be [accounted] accursed.

As this is plainly a prophecy of the longevity of that generation, the reading of ó is much more likely to be the true reading. 'Tis true that the whole prophecy must be understood in an allegorical sense, as must most in this latter part of the book; for no generation of men has had in a proper

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per or literal sense this longevity common, since the common age of man has been limited to 70 or 80. The Christian blessings, especially that of an eternal life promised, do far exceed all things here spoken of: But conceiving of them as literal, and belonging to this life, *Calvin* and *Trem.* do both say that one common hyperbolical vein runs through them all. See \S 22.

LXVI. 2. *All these things hath mine hand made, and all these things have been.]* ϕ , ——— are mine.

12. *Ye shall be borne upon her sides, and dandled upon her knees.]* ϕ , Her children shall be carried on [mens] shoulders, and dandled on their knees.

In two or three places where *Heb.* is *sides*, ϕ is, *shoulders*. Here ϕ seems the right. But *Vulg.* here is, *Ye shall be carried at her breasts*.

19. *To Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan.]* ϕ , To Tarshish, Phut, and Lud, and Meshech, and Tubal, and Græcia.

Micab.

MICAH prophesied at the same time that *Isaiab* and *Hosea* did; only he began later than they did, viz. in *Jotham's* time; and continued in the times of *Abaz*, and *Hezekiab*. He may be suppos'd to have begun at 3965, or 70. He prophesy'd both concerning *Samaria* and *Jerusalem*; but mostly of the latter. There are many sentences in his book, the sense whereof is very intricate; and in which the reader of *Eng.* might expect some help from ϕ : But in most of them ϕ , though it has several words different from those in *Heb.* yet has none that make any clearer sense. The words in both seem to have been in many places mangled by scribes; as it often happens in sentences so very short, and not depending upon one another.

I. 8. *Therefore I will wail and howl, I will go Micah. stript and naked: I will make a wailing like the dragons, and mourning as the owls.]* ó, *Therefore she [Samaria] shall wail and howl, and go unshod; and being naked shall make a howling, &c.*

13. *O thou inhabitant of Lachish, bind the chariot to the swift beast.]* ó, *[There is] a noise of chariots and of horsemen, oh inhabitant of Lachish.*

II. 1. *When the morning is light they practise it, because it is in the power of their hand.]* ó, *As soon as it is day they put it in execution; for they lift up no hands to God.*

III. 7. *Then shall the seers be ashamed, and the diviners confounded: yea they shall cover their lips; for there is no answer from God.]* ó, *Then shall the seers be ashamed of their dreams, and the diviners shall be laughed at, and you your selves shall all speak against them; for no man shall regard them.*

12. *Therefore shall Sion for your sakes be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high-places of the forest.]* This prophecy of Micah in the days of Hezekiah was an hundred years afterward in the days of Zedekiah cited in defence of Jeremiah, whom they were going to punish for saying the same thing. The word here translated [heaps,] and in *Vulg. acervus lapidum*, is in ó, at one place, a lodge; and at the other, ἀκατόν, an untrodden place.

IV. 5. *We will walk in the name of the Lord our God for ever and ever.]* ó, —εἰς αἰῶνα ἔτι ἐπ' αἰῶνα. which in the common way of rendering would be, *for ever and longer*; and is in *Vulg. in æternum & ultra*. But this is a plain proof that *le bolam* in *Heb.* and *εἰς αἰῶνα* in ó, should not always be rendered,

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der'd, *for ever*: Taking the word in the philosophical sense.

V. 1. *Now gather thy self in troops, O daughter of troops.*] ó, Now shall the daughter [of *Epbraim, Alex.*] be hedged in with a hedge. *Vulg.* Now shalt thou be wasted, O thou daughter of a thief.

2. *But thou Beth-lebem Epbratab, [though] thou be little among the thousands of Judab, [yet] out of thee be shall come forth unto me, that is to be ruler in Israel.*] ó, And thou — art very little that thou shouldst be among the thousands of *Judab*. Out of thee he shall come, &c.

Some taking the hint from ó, and making an adverb of the word [little,] translate the *Hebrew* thus;

And thou *Beth-lebem Epbrata*, it is very little [or, a small matter] that thou shouldst be among the thousands of *Judab*: out of thee shall come he that is to be ruler in *Israel*.

Others think the reading here to be erroneous; and that there should be the negative particle here, which is in the citation of this text, *Matt.* ii. 6.

VI. 7. *Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?*] ó, — fat kids?

VII. 12. *In that day be shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river.*] ó, And thy cities shall be laid waste, and shall be admeasur'd by the *Assyrians*: and thy strong cities [shall be brought] to a division from *Tyre* to the river: Meaning the river *Euphrates*; *i. e.* from the west to the east.

Nabum.

Nabum.

There is no certain character of the time of Nabum's Prophecy; saving that it must have been before the destruction of *Niniveb*, which it foretels. That destruction was in *Josiab's* time by *Nebopulasar*, father of the great *Nebuchadnezzar*, who transferr'd all the glory and riches of *Niniveb* to *Babylon*. In *Ezek. xxxi.* and in *Jeremy*, it is spoken of as destroyed some time ago; which shews the inconvenience of placing their books before *Nabum* and *Zephany*, who foretel the destruction of it. It disturbs a reader, after he has read in a former book of a city as now perish'd some time ago, to read in a latter one of it as yet standing. The *Chronology of Marg. Eng.* sets *Nabum* at the year 4001, which would be the middle of *Hezekiab's* time: But *Trem.* and others that place him at the beginning of *Josiab* (which was 70 years after) speak more probably. *Usher* sets the destruction of *Niniveb* at 4088. which was the 14th of *Josiab*.

I. 7. *The Lord is good, a strong hold in the day Nabum of trouble.*] 6, — is kind to those that wait upon him in the day of trouble.

10. *For while they shall be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.*] 6, For it [*Niniveb*] shall be thrown down from its foundation, and shall be burnt as a faggot bound up, and as reed that is fully dry.

The interpreters know not how to apply here any thing of drinking. It is not in 6.

12. *Thus saith the Lord, Though they be quiet, and likewise many, yet thus shall they be cut down: though I have afflicted thee, I will afflict thee no more.*]

Nabum. more.] ó, Thus saith the Lord that ruleth over many waters, Even thus shall they be cut down, and the fame of them shall be heard no more.

I suppose, the Prophet speaking these words used the action of a mower; and that it is spoken of *Niniveh*.

II. 2. *For the Lord hath turned away the excellency of Jacob, as the excellency of Israel.*] ó, — τὴν ὑπερίστην — ὑπερίστην — ὑπερίστην. The disdainful injury done to *Jacob*, as being an injury done to his people *Israel*. *Cast. Adhibitam in Jacobæos superbiam.*

The context is not of judgments on *Israel*, but of the injury done to them by the pride of the *Ninivites* or *Assyrians*.

3. *The chariots shall be with flaming torches in the day of his preparation; and the fir-trees shall be terribly shaken.*] ó, In the day of his preparation the bridles of his chariots and the horsemen shall make a tumult. *Vulg.* as ó.

5. *He shall recount his worthies.*] ó, Her great men shall remember [or, be rowzed.]

6. *The gates of the rivers shall be opened, and the palace shall be dissolved.*] ó, — the cities — be thrown down.

10. *She is empty, and void, and waste, and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.*] ó, There will be pulling, and tearing, and a flutter, heart melting, knees trembling, pains in all loins, and all mens faces like a pot [or, kettle] burnt. *So Vulg. So Cast.*

III. 8, 9, 10. *Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity, &c.*] ó, Prepare a portion:

portion: fit the rope: prepare a portion of *Am-Nabum*. *mon*: she that dwelleth among the rivers, the waters are round about her: her head [or empire, *αἰχμή*] is the sea, and the waters are her walls. *Ethiopia* and *Egypt* are her strength: and there was no stop [or end, *πέρας*] of thy flight: *Phut* and the *Libyans* were her helpers; and she shall be carried captive: her young children shall be dashed, &c.

Heb. supposes *No* to have been now destroy'd in *Nabum's* time, and makes it an example for the destruction of *Niniveb*, that should be. *δ* has nothing at all about *No* (unless *Ammon* be a name of *No*,) but goes on with the threatening against *Niniveb*.

Against *Heb.* there is a great exception; that in *Jeremy's* and *Ezekiel's* time *No* is spoken of as being then one of the most considerable cities of *Egypt*, and is threaten'd as to be destroy'd by *Nebuchadnezzar*, *Jer.* xvi. 25. *Ezek.* xxx. *ῥ* 14, 15, and 16. and therefore cannot be spoken of here 50 years before as already destroy'd.

Against the reading of *δ* (which proceeds as speaking of *Niniveb*) it is obvious to object that *Niniveb* was not nigh the sea, nor had any strength from *Egypt* or *Libya*.

The truth is, it is very uncertain what city or place is meant by *No* in *Heb.* (though *Vulg.* does constantly translate it *Alexandria*.) The *Greec* translators who liv'd at *Alexandria*, could not be ignorant of any old name by which their city was call'd. It is here in *Heb.* *No Amon*. He, whoever he was, that made the *Greec* translation, makes *Amon* [or, *Ammon*] the proper name, and calls it *μερίδα Ἀμμών*, the part or province of *Amon*. But the translator of *Ezekiel*, xxx. where, *ῥ* 15. it is again *Amon No*, takes *Amon* for an appellative signifying *multitude*, (as *Vulg.* and *Eng.* do) and translates,

Nabum. lates, The multitude of *Memphis*; and yet at ψ 14. and again ψ 16. (where *Heb.* has only *No* without *Amon*) calls it *Diospolis*. *Memphis* and *Diospolis* were known cities of *Egypt*; but distant enough from *Alexandria*: And *No* could not be the old name of both of them. I guess that ϕ must have read in their copy of *Heb.* some names differently from what we read now.

In *Jeremy* xlv. 25. *Amon* of *No* is translated by *Pagnin*, King of *No*. *Ar. Mont.* *Amon de No*. *Eng.* Multitude of *No*. *Marg.* Nourisher of *No*. *Vulg.* Tumult of *Alexandria*. And ϕ there has nothing but *Amon* her son. These are, I think, all the places where *No* is spoken of.

The Historians enquire in what conquest of *Egypt* before *Nabum's* prophecy *No* was destroy'd. *Usher* thinks *Senacherib* at the time, or before the time that he invaded *Judea*, made a conquest of *Egypt*. *Trem.* who takes *No* to be *Alexandria*, had mention'd, but rejected, that opinion; because *Berosus*, in *Josephus*, says that he came no farther into *Egypt* than to *Pelusium*. He thinks it was some *Ethiopian* conquest a great while before. But *Nabum* here says, both in *Heb.* and ϕ , *Ethiopia* and *Egypt* were her strength.

III. 15. *Make thy self many as the canker-worm, make thy self many as the locusts.* ϕ , It [the sword] shall devour thee as the canker-worm, thou shalt be pressed [or, squeezed] as a locust.

19. *Thy wound is grievous.* ϕ , Is gangren'd.

Zephaniab.

HE prophesied, as the Text it self says, in the days of *Josiab*. It must be in the former part of *Josiab's* reign; because he, as well as *Nabum*, foretels the desolation of *Niniveb*, the greatest city then in the world: which was fulfill'd, as

Trem.

Trem. thinks, by the *Scythians* (who about that time over-run all *Asia*.) But that is too early, being about the beginning of *Josiah's* time. As *Usher* thinks, by the *Babylonians* about the middle of *Josiah's* reign. He prophesies also of the extirpation of the *Philistines*, of whom accordingly little is heard after this time.

I. 3. *And the stumbling-blocks with the wicked, Zephaniab and I will cut off man from the land.*] ó, And the wicked shall grow weak, and I will cut off the wicked from the land.

9. *Which fill their masters houses with violence and deceit.*] ó, Which fill the house of the Lord their God with violence and deceit.

II. 1. *O nation not desired.*] *Vulg.* Non amabilis. ó, Not instructed, ἀπαίδετος.

2. *Before the decree bring forth, before the day pass as the chaff, before the fierce anger.*] ó, Before you become as a flower that fadeth, before the wrath of God come upon you.

4. *Gaza shall be forsaken, Ashkelon a desolation, &c.*] There is just such a prophecy of the desolation of the *Philistines* country in *Jeremy* xlvii. spoken perhaps by both these prophets about the same time; and fulfill'd partly by *Pharaoh-Necbo*, the same that kill'd *Josiah*, and fully by *Nebuchadnezzar* who burnt *Jerusalem*, and extirpated the *Philistines*.

11. *He will smite all the gods of the earth.*] ó, Will destroy.

III. 3. *Her judges are evening wolves; they gnaw not the bone till the morrow.*] ó, ——— Arabian wolves; they leave nothing for next morning.

6. *I have cut off the nations: their towers are desolate.*] *Marg.* Their corners. ó. I have cut off the proud: their corners are disappeared.

Zephaniab III. 7. Surely thou wilt fear me: thou wilt receive instruction, so their dwelling should not be cut off, howsoever I punished them.] ó, ——— receive instruction: and all the things wherein I have punished her, will not be quite cast out of her eyes. So *Vulg.*

15. The Lord hath taken away thy judgments, he hath cast out thine enemy.] ó, ——— thine iniquities, he hath redeemed thee from the hand of thine enemy.

17. He will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing.] ó, He will bring joy to thee: he will renew thee in his love, he will greatly delight in thee as on a feast-day.

18. I will gather them that are sorrowful for the solemn assembly, who are of thee, [to whom] the reproach of it was a burden.] ó, I will gather the contrite ones of thee. Alas! who has taken up a reproach against her. *Vulg.* I will gather again those who have revolted from the law; because they were of thee: that thou be no more reproached for them.

19, 20. I will undo all that afflict thee, and I will save her that ballestb ——— and I will get them praise and fame in every land where they were put to shame. At that time will I bring you again, even in the time when I gather you: for I will make you a name, &c.] ó, I will act in thee for thy sake, [or, for thy good] and I will save her that was oppressed ——— and I will get them praise and fame in every land. And they shall be ashamed in that day when I shall deal well with you, and at that time when I receive you: for I will make you a name, &c.

Habakkuk.

Habakkuk.

THis Prophet also is suppos'd to have been in *Josiab's* time. The Chronology of *Marg. Eng.* sets his beginning at 4088. which is about the middle of *Josiab's* reign. There is one reason to think that one paragraph of this prophecy was in *Jeboiakim's* time, viz. ch. ii. 9-12. for the rebuke there is exactly like to *Jeremy* xxii. 13, &c. which is by *Jeremy* expressly levell'd at *Jeboiakim*, who was, it seems, a tyrannous and arbitrary prince, squeezing his subjects to make for himself great and fine palaces. *Habakkuk* foretels (as *Isaiab* had done before) the invasion of the *Chaldeans*; therefore his beginning must be before their coming. They began to come in *Jeboiakim's* time.

The last chapter is a psalm; of which there is a copy in Cardinal *Barberin's* book, which seems more antient and more correct than any other edition of *ó*. *Boss* has transcrib'd and inserted in his notes the whole copy. I have here inserted only some texts which explain or amend *Heb.* better than *ó Vat.* or any other. The scribe at the foot of that copy takes notice that it differs in some places, not only from the common editions of *ó*, but also from *Aq. Symm. Theod.* and guesses it may have been taken from the Vth or VIth edition. If it was, 'tis pity we have not some more out of those editions left.

I. 3. *Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me; and there are that raise up strife and contention.* *ó*, Why hast thou shewed me trouble, and caused me to see grievance, misery, and wickedness? judgment is given against me; and the judge taketh [bribes.]

K 2

I. 4.

Habakkuk

I. 4. *The wicked doth compass about the righteous.]* ó, Doth oppress the righteous.

5. *Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work, &c.]*

ó, Behold ye despisers, and regard, and wonder marvellously, and perish: for I work a work in your days, &c. as St. Paul quotes it.

7. *Their judgment and their dignity shall proceed of themselves.]* ó, Their judgment shall be of themselves, and their burden shall proceed of themselves.

8. *Their horses——more fierce than the evening wolves.]* ó, Than the Arabian wolves.

Once or twice before the evening wolves in Heb. were in ó, Arabian wolves. It must have been some mis-writing or mis-construction of the Hebrew word.

9. *Their faces shall sup up as the east-wind.]* ó, They have set their faces opposite. Symm. The look of their faces is the burning wind [or, Samiel.] Vulg. Their face is the burning wind.

11. *Then shall [his] mind change, and he shall pass over, and offend; [imputing] this his power unto his god.]* ó, Then shall [his] mind change, and he shall pass over, and be reconciled: this is the power of my God. Vulg. Then shall [his] mind be changed, and he shall pass over, and shall fall: this is the strength of his God.

It seems to be meant of *Nebuchadnezzar*, brought at last to the acknowledgment of the true God; which sense is express'd by ó.

II. 4. *Behold his soul [which] is lifted up, is not upright in him: but the just shall live by his faith.]*

ó, If [any man] draw back, my soul has no pleasure in him: but the just, &c.

The Author to the *Hebrews*, ch. x. 38. quotes this place so.

II. 5. *Yea also because he transgresseth by wine, he* Habakkuk *is a proud man, neither keepeth at home.]* ó, But he that has arrogant conceits, and is a despiser and proud man, shall bring nothing to effect. *Vulg.* And as wine deceives the man that drinks it; so shall a proud man be, and shall not be honoured.

Such diversities there are in the interpretation of words! Because there is the word, wine, in *Heb.* and nothing of wine or drinking in ó; some have thought that κατοϊόμενος in ó, [arrogant, self-conceited] should be κατοινόμενος [overcome with wine] but there is no such lection in any copy. The sense in ó seems to proceed in consequence of what went before; but in *Heb.* to begin a new discourse.

11. *The stone shall cry out of the wall, and the beam out of the timber shall answer it.]* ó, — and the worm, κένθαρος, out of the timber, &c.

17. *For the violence of Lebanon shall cover thee: and the spoil of beasts which made them afraid, because of mens blood, &c.]* *Aq.* The blood of Lebanon. *Symm.* The greediness. ó, The wickedness of Lebanon shall cover thee, and the ravening of wild beasts shall affright thee, because of mens blood [shed] &c.

By the violence of *Lebanon*, interpreters say, is understood the ravening of lions, bears, and other wild beasts which were rife in *Lebanon*, to the affrighting, and sometimes killing of men. ó *Vat.* is ταιλαιπωρία. but *Symm.* διαρπαγή, the ravening of wild beasts. The last words are the same as at *ψ* 8. *Babylon* should be punished for the bloodshed and violences of which it was guilty.

III. 1. *The prayer of Habakkuk the prophet upon Sigionoth.]* ó, — with singing, μέλ' ᾠδῆς.

2. *O Lord, I have heard thy speech and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in*
K 3 *wrath*

Habakkuk. wrath remember mercy.] *ó*, O Lord, I heard thy voice and was afraid: I considered thy works and was astonished. Between the two animals thou shalt be known; when the years draw nigh, thou shalt be acknowledged; when the time is at hand, thou shalt be shewn; when my soul is troubled, do thou in wrath remember mercy.

Some Fathers interpret, *between the two cherubim*. Some writing it not *ζώνων*, but *ζωών*, *between the two lives*, interpret, When this life draws to an end, and the next life approacheth, men will acknowledge God.

III. 3. *God came from Teman, and the holy One from mount Paran. Selab.]* *ó Vat.*—*Teman*, and the holy One from mount *Paran* thick and shady, *διάφασμα*. *Cod. Barber.*—*Teman*, and the holy One from mount *Paran*, *διαφάσματος μεταβολή*.

In all the Psalms, where *Heb.* has *Selab*, *ó* has *διάφασμα*. But *Cod. Barber.* here, for *Selab* has [the change of the tune, or, the tune changeth;] and it may be that in all places where *διάφασμα* is set, it is only an abbreviation of *διαφάσματος μεταβολή*. Many are the opinions concerning what is meant by *Selab*. It may seem by this, that wherever *Selab* was, the tune was to change. I gave on the Psalms one opinion, that where *Selab* is set to any clause, that clause is to be sung over again by the chorus: That and this are very consistent. *St. Hierom* gives several guesses at the meaning of *Selab*; one is, the change of the tune.

4. *He had horns coming out of his band, and there was the hiding of his power.]* *ó*, —and he placed the strong love of his power. *Cod. Barb.*—There was fixed the strength of his glory.

7. *The tents of Cushan — and the curtains of the land of Midian.]* Here *Eng.* could not follow *ó*, (which here and every where makes *Cush* or *Cushan*, to be *Ethiopians*) because they are join'd with the
Midianites,

Midianites, which were far from *Etbiopia*. This, *Habakkuk*. and other places, should convince us that all the translations of *Cush* by *Etbiopia* are mistakes.

III. 9. *Thy bow was made quite naked according to the oaths of the tribes, even thy word. Selab.]* ó, Thou didst strongly bend thy bow against the tribes, saith the Lord; *διάψαλμα. Cod. Barb.* Where thou wentest forward thy bow was ready bent; thou didst satiate the arrows of thy quiver, *διάψαλμα.*

10. *The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lift up his hands on high.]* ó, The people saw thee, and were in pain; scattering the waters of the passage: the deep uttered its voice, the height of its appearance. *Cod. Barb.* When thou didst set thine eyes against the mountains, they trembled; the abyſs, as thy great shower passed by it, raised its voice to the height.

13. *Thou woundedst the head out of the house of the wicked, by discovering the foundation to the neck.]* ó, Thou sentest death on the head of the wicked: thou broughtest a yoke on their neck. *Cod. Barb.* Thou didst shoot the proud men in the head: they went down to the depth of the sea.

14. *Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.]* ó, in the common editions, and *Vulg.* have no more sense than *Eng.*

Cod. Barb. Thou hast powerfully shewn vengeance on the chief of the sinners, that trusted in their self-pleasing so as to eat up the poor secretly.

16. *When I heard, my belly trembled: my lips quivered at the voice: rottenness entered into my bones, and I trembled in my self, that I might rest in the day of trouble: when he cometh up unto his people, he will invade them with his troops.]* *Cod. Barb.* I obser-

Habakkuk ved, and my bowels were turned: at the voice of thy mouth a trembling came into my bones: I was troubled in my self. Thou wilt reserve these things for the day of calamity, to bring them upon the nation that warreth against thy people.

These three Prophets, *Nabum*, *Zephaniab*, *Habakkuk*, liv'd some part of their time together with *Jeremiab*; but he was younger than they. He began the 13th year of *Josiab*, 4085. and continued to the Captivity, and some years in the time of it. Therefore though some part of his book was written before the Captivity, yet some part being written in the time of it, and after *Jerusalem* was burnt, it may be more proper to place him among those that wrote and prophesied in the Captivity, or after it: Of which he will be the first.

Jeremiab.

Jeremiab was of the sacerdotal race, one of the priests of *Anatboth*, which was a city of Priests in the Tribe of *Benjamin*. He, and *Ezekiel*, were the only prophets, I think, of those whose books we have, that were priests. He was called by God, while young, to his prophetic function the 13th year of *Josiab*, as the time is mention'd, ch. i. 2. that is, *ann.* 4085. And, ch. xxv. 3. 'tis said that then, *viz.* at the 4th of *Jeboiakim*, 4108. he had continued twenty-three years, rising early and speaking to them, but they had not hearken'd. Therefore he then told them, v. 8. that *Nebuchadnezzar* king of *Babylon* should come upon them (as he did before the year was out) and that they should serve him for 70 years. And accordingly that year 4108. is by most Chronologers counted the beginning of the 70 years Captivity, which ended

ended the first of *Cyrus*. But the king of *Babylon* did not at that time carry away all the people, nor destroy the City and Temple: (but only carried away the treasures, and many of the chief men, among whom *Daniel* was one) But they continued a people under *Jeboiakim*, and his son, and *Zedekiah* for 18 years longer; and *Jeremy* all that while persuading and prophesying to them, till on the 10th day of the 5th month in the year 4126, *Jerusalem* and the Temple were burnt. But *Jeremy* staid in the country with some few of the meanest of the people, whom the *Chaldeans* left there: And they after some time resolving (contrary to his advice) to go into *Egypt*, he went along with them, and prophesied an utter destruction to them there; which came to pass about 16 years after. But he himself did not live till that time, but died (as is probable) in *Egypt*, after having done the office of a Prophet about 43 years.

The copies of his book have some difference in *Heb.* and *6 Vat.* in the order of placing the chapters. For the 24 first chapters, and the 25th to ψ 14. they stand alike. But there *6 Vat.* begins the prophecies against the foreign nations, (which in *Heb.* does not come in till chap. xlv.) which make five or six chapters. This makes a difference in the numbers of all the following chapters.

The *Grec* interpreter of this book, wherever there is mention of *Baal*, makes *Baal* a she-deity; and calls it sacrificing $\tau\eta$ Βάαλ, which other books generally express $\tau\omega$ Βάαλ.

II. 16. *Also the children of Noph and Taphnes Jeremiah have broken the crown of thy head.*] ϕ , — *Memphis* and *Taphne* have known thee and mocked thee.

The *Jews* are not recorded to have suffer'd any thing from the *Egyptians* in all *Josiah's* time till his

Jeremiab. his death. Of his sons indeed they displac'd one, and set up another. This prophecy, though set first in the book, perhaps was not spoken first; or rather it is a prophecy of what should afterward be, though express'd in the præter tense; which is a thing usual in the prophecies.

II. 20. *For of old time I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress: when upon every high hill and under every green tree thou wandrest, &c.]* Marg. — thou saidst, I will not serve. ó, For of old time thou hast broken thy yoke, and burst thy bands, and hast said, I will not serve thee: but I will go to every high hill, &c. *Vulg.* as ó; only, my yoke, my bands.

31. *Wherefore say my people, we are lords, we will come no more unto thee?]* ó, — people, we will not be lorded over: we will come no more unto thee?

34. *I have not found it by secret search, but upon all these.]* ó, — but under every oak.

37. *Yea, thou shalt go forth from him, and thy hands upon thy head.]* ó, — from it [viz. from Egypt.]

Trem. in verse before had instead of, *Egypt*, said, *the Egyptian*; and here says, the *Israelites* shall go out from *him*: Therefore *Eng.* (though it had said, not, the *Egyptian*, but, *Egypt*, yet) makes *Israel* go out from *him*, viz. *Egypt*. The old *English* translation was, from *them*, viz. from the *Egyptians*. ó is ἐκεῖθεν. *Vulg.* ab illâ. *Cast.* illinc, from thence.

III. 2. *In the ways hast thou sat for them, as the Arabian in the wilderness.]* ó, — as a she-crow that wanted her mate, ἡγεμυμένη.

5. *Will he reserve [his anger] for ever?]* ó, Shall it [thy obstinacy] continue for ever?

10. *Judab has not turned unto me with her whole heart, but feignedly, saith the Lord.]* This being

spoken of *Josiah's* time, (see *ψ* 6.) gives a reason *Jeremiah's*, why the reformation in *Josiah's* time did not procure a pardon for the sins of *Manasse's* time; (see 2 *Kings* xxiii. 26.) because though the reformation were, on the king's part, sincere, yet it was on the people's part, feigned.

III. 19. *But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations?*] *ó*, (And I said, Amen, O Lord) and I will account thee as my children, and give thee the pleasant land, the inheritance of the Almighty God of the nations.

In the latter part of the sentence the *Heb.* scribe seems to have dropp'd the word [God,] and in the former part *Jeremy's Amen*, which he had us'd in the midst of a sentence spoken by God.

IV. 16. *Make ye mention to the nations, behold, publish against Jerusalem that watchers come from a far country, and give out their voice against the cities of Judah, &c.*] *ó*, Proclaim it, O ye nations, behold they are come: tell *Jerusalem* that there come companies from a far country, and give out their voices, &c.

21. *How long shall I see the standard, and hear the sound of the trumpet?*] *ó*, ——— I see men running away, and hear — So *Vulg.*

30. *Though thou rentest thy face with painting.*] *ó*, *Though thou anoint thy eyes with painting.* So *Vulg.*

31. *My soul is wearied because of murderers.*] *ó*, *My soul fainteth because of men murdered.* So *Vulg.*

V. 4. *I said, Surely these are poor, they are foolish: they know not the way of the Lord.*] *ó*, ——— perhaps these are poor, they are not able —

8. *They were as fed horses in the morning: every one neighed after his neighbour's wife.*] *ó*, *They were as horses mad for mares* — *θηλυμανῆς.* *Vulg.* *Equi emissarii.* V. 10.

Jeremiab. V. 10. *Make not a full end: take away her battlements; for they are not the Lord's.]* ó, —leave the foundations; for they are the Lord's.

17. *They shall impoverish thy fenced cities, wherein thou trustedst, with the sword.]* ó, —destroy— &c. Vulg. *Conterent.*

31. *The prophets prophesy falsely, and the priests bear rule by their means.]* ó, ——— and the priests clap their hands at it. *Marg.* ———take with their hands.

VI. 29. *The founder melteth in vain; for the wicked are not plucked away.]* ó, ——— for their wickedness is not melted. So *Vulg.*

VII. 21. *Put your burnt-offerings to your sacrifices, and eat flesh.]* i. e. Eat the flesh of them your selves.

The flesh of their sacrifices [*i. e.* their peace-offerings] they did always use to eat themselves; but the flesh of the burnt-offerings was burnt as an offering to God. But here God does in disdain bid them eat that themselves too; for he will not accept it.

VIII. 4. *Shall they fall, and not arise? shall he turn away, and not return?]* ó, *Vulg.* Shall a man that falls down, not get up again? he that turns out of his way, shall he not turn in again?

8. *Lo, certainly in vain made he it; the pen of the scribes is in vain.]* ó, *Vulg.* The false reed [or, pen] is in vain to the scribes.

10, 11, 12. Here *Heb.* repeats the very words that were, ch. vi. 13, 14, 15. But the repetition is not in ó.

IX. 3. *And they bend their tongues like their bow, for lies: but they are not valiant for the truth upon the earth.]* ó, And they bend their tongue like a bow: lies, and not truth, have prevailed in the land.

IX. 4. *Every neighbour will walk with slanders.]* *Jeremiah.*
6, Vulg. Every friend will walk deceitfully.

6. *Thine habitation is in the midst of deceit, through deceit they refuse to know me.]* *ó, Usury upon usury, and cheating upon cheating; they refuse to know me.*

10. *For the mountains will I take up a weeping and wailing, and for the habitations [Marg. pastures] of the wilderness, a lamentation; because they are burnt up so that none can pass.]* *ó, Upon the hills take up a mourning, and in the paths of the wilderness, a lamentation: for they are failed so that there are no men there.*

25, 26. *I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.]* *ó and Vulg. I will visit upon all them that have their foreskin circumcised; upon Egypt, and Judah, [ó is written Idumea, but lege Judah] and Edom, and upon the children of Ammon, and Moab, and upon all that are polled about their face, that dwell in the wilderness: for all the nations are uncircumcised in flesh, and all the house of Israel are uncircumcised in heart.*

By *Eng.* one would think that the *Egyptians*, *Edomites*, *Ammonites*, *Moabites*, and those in the wilderness, were uncircumcised; by *ó* and *Vulg.* that they were circumcised. The *Egyptians*, by the oldest account of them in profane history, were circumcised. The *Edomites* certainly were at first, but seem to have left it off: for the *Jewish* kings before *Herod*, conquer'd them, and compell'd them to be circumcised [*Josephus*, l. 13. c. 17.] The *Arabians* in the wilderness were circumcised the

Jeremiah. the first time we hear of them. See *Justin Martyr* citing this place.

A character here given of the *Arabians* is mention'd two or three times in this book, ch. xxv. 23. and ch. xlix. 32. but very variously translated. *Eng.* calls them *those in the utmost corners*. *ó*, *polled about their face*. *Vulg.* *having their hair polled*. *Trem.* *amputati latere*; by which one cannot guess what he means: But he cites *Herodotus* in *Ithalia*, saying that the *Arabians* chose to be polled as *Dionysius* [or, *Bacchus*] was; and that they cut the hair about their face into a round form, which is best express'd by *ó*. *Marg.* is, *cut off into corners*, or, *having the corners of their hair polled*.

XI. 4. Obey my voice, and do them according to all which I command you.] *ó*, — and do all the things that I command you.

15. She hath wrought lewdness with many? and the holy flesh is passed from thee: when thou doest evil, then thou rejoicest.] *ó*, She hath wrought abomination: shall vows and holy flesh deliver thee from thy wickedness? or shalt thou escape by them? *Vulg.* — from thy wickedness in which thou hast boasted [or, rejoiced.]

19. Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living.] *ó*, Come, let us cast wood [or, a tree] into his bread [or, meat] and let us cut him off. *Vulg.* is as *ó*. *Marg.* The stalk with his bread. *Cast*. Let us corrupt [or, destroy] the tree with its meat. Explication: they call the fruit of the tree, its meat. *Trem.* Let us destroy [or, famish] him with wood for his meat.

This is one of the texts which *Justin Martyr* said the *Jews* of his time were about to expunge out of their books, and had done it in some, but not in all. He thinks it a prophecy of their cutting off the Messiah.

Messiah. But as it stands here, it seems to be a *Jeremiah* conspiracy against the life of *Jeremiah* himself. See *Y* 21. and ch. xviii. 18.

XII. 4. *They said, He [God] shall not see our last end.*] *ó*, Shall not see our ways.

5. *How wilt thou do in the swelling of Jordan?*] *ó*, ἐν φρυάγματι τῷ Ἰορδάνῃ, in the roaring of Jordan. Vulg. in *superbia* Ford.

There is the same phrase, φρυάγμα τῷ Ἰορδάνῃ at *Zech.* xi. 3. joined with φωνὴ ὠρυομένων λεόντων, the roaring of lions. And in this book, ch. xlix. 19. and again, ch. l. 44. *He shall come up as a lion from the swelling of Jordan.* But *ó* has not φρυάγμα there: but Vulg. at all the said texts is, *superbia Jordanis*. It seems to be some place nigh Jordan terrible for the frequency and roaring of lions.

9. *Mine heritage is unto me as a speckled bird.*] *ó*, As the den of the hyena.

13. *And they shall be ashamed of your revenues, because of the fierce anger of the Lord.*] *ó*, Be ye ashamed of your boasting and your reproaches before the Lord.

XIII. 17. *My soul — mine eye.*] *ó*, Your soul — your eye. But Vulg. is as *Heb.*

25. *This is thy lot, the portion of thy measures from me.*] *ó*, — of thy disobedience to me.

XIV. 1. *Concerning the dearth.*] *ó*, Concerning the drought, ἀξιοχίας. So Vulg.

N. B. All the chapter speaks of drought.

6. *The wild asses — snuffed up the wind like dragons — because there was no grass.*] *ó* has nothing of dragons: Nor does the sense seem to require it.

9. *Why shouldst thou be as a man astonied, as a mighty man that cannot save?*] *ó*, — as a man asleep, as a man that cannot save?

17. *Say this word unto them, Let mine eyes run down with tears.*] *ó*, — let your eyes —

XV. 8.

Jeremiab. XV. 8. *I have brought upon them against the mother of the young men a spoiler at noon-day: I have caused him to fall upon it suddenly, and terrors upon the city.]* *6,* I have brought upon the mother [her] young men a calamity at noon-day: I have brought on her a sudden terror and a hurry. *Trem.* I have brought upon the mother and her children a calamity, &c.

'Tis most probable that this was the original reading; and that the copulative particle [and] was dropp'd by the scribe in the old *Heb.* copy.

11. *The Lord said, Verily it shall be well with thy remnant, verily I will cause the enemy to intreat thee well in the time of evil, and in the time of affliction.] Trem.* as *Eng.* or rather *Eng.* as *Trem.*

Vulg. The Lord saith, If thy remnant be not for good, if I have not met thee in the time of affliction, and in the time of tribulation against the enemy.

Cast. Verily, said the Lord, it shall be well with thee in all respects, save that I shall bring upon thee an enemy in the time of evil, and in the time of affliction.

6, May they, O Lord, have the punishing of me, if I did not come to thee in the time of their calamity, and in the time of their affliction, for their good against the enemy. See *y* before, and ch. xviii. 20.

18. *My wound is incurable, which refuseth to be healed? wilt thou be altogether to me as a liar, and as waters that fail?] 6 and Vulg.* My stroke is desperate; how shall it be cured? it is become to me as deceitful water that cannot be trusted.

XVI. 7. *Neither shall men tear [themselves] for them in mourning to comfort them for the dead.] 6,* Neither shall the mourning bread be broken for them to comfort them for the dead.

So *Vulg.* and so *Marg.* and so *Dr. Hammond* *Jeremiab.*
on *Matt.* ix. 23. So *Trem.* and *Cast.* and every
one.

XVII. The four first verses are wanting in *6*.
The last words of them are a repetition of what
was said, ch. xv. 14.

8. *Shall not see when heat cometh.*] *6*, *Vulg.*
&c. *Shall not fear when heat cometh.*

11. *As the partridge sitteth on eggs, and hatch-
eth them not: so be that getteth riches, &c.*] *6*,
Vulg. Marg. The partridge calls, and gathers to-
gether [young] which she hatched not: he
that gets—

13. *All that forsake thee shall be ashamed, and
they that depart from me shall be written, &c.*] *6*,
Vulg.— and they that revolt from thee—

XVIII. 4. *And the vessel that he made of clay
was marred in the hands of the potter.*] *6*, And
the vessel that he made with his hands, fell down.

15. *My people have forgotten me—from the an-
cient paths, to walk in paths that are not cast up.*] *6*,
— from the ancient paths, to walk in ways
where there is no path to go. *Vulg.* In itinere
non trito.

17. *I will scatter them as with an east wind.*] *6*,
and *Vulg.* With a burning wind.

XX. 10. *Report [say they] and we will report
it.*] *6*, Rise up; let us rise against him.

XXI. 1. *The word which came to Jeremiab—
when king Zedekiah sent unto him.*] These chap-
ters and passages of *Jeremiab* are not set down
in the order of the times of them: for whereas
all the foregoing were in the times of *Josiah* and
Jeboiakim, and the chapter before was a pro-
phesy in the 5th year of *Jeboiakim*, 4109. (as is
thought;) this chapter relates things of the 10th
of *Zedekiah*, 4125. (the year before the city
burnt)

Jeremiab. burnt) and yet the next chapter to this, and the following, go back again to the times of *Jehoiakim*.

XXI. 13. *I am against thee, oh inhabitant of the valley, and rock of the plain.*] *Trem.*—thou that standest over the valley, thou rock of the plain. Meaning Mount Sion.

XXII. 28. *Is this man Coniah a despised broken idol? is he a vessel wherein, &c.*] *ó*, *Vulg.*—vessel? a vessel wherein is no, &c.

He is not in *ó* or *Vulg.* call'd an idol; nor do the epithets fit, but to a vessel.

30. *Write ye this man childless, a man that shall not prosper—no man of his seed shall prosper sitting on the throne of David, and ruling any more in Judah.*] *ó*, for childless, have *ἐκχέχυτον*. *Aq.* *ἀναίτητον*. *Symm.* *κενόν*. *Vulg.* *sterilem*: a man noted or bespoken, that he shall not thrive. Which may seem the truer reading. He was not childless. He had sons and grandsons mention'd 1 *Chron.* iii. 17, 18, 19. and *Matth.* i. But none that succeeded him in his kingdom. In *Chronicles*, *Jeconiah* has a son *Affir*, who had seven sons, *Shealtiel* [or *Salathiel*] the eldest; and one of the rest, *Pedaiah*: And *Zorobabel*, who brought back the captives, was the son of *Pedaiah*. So that though *Zorobabel* be in *Ezra* and *Matthew* call'd son of *Shealtiel*, yet he seems only to be an adopted son. But still he was a grandson of *Jeconiah*.

XXIII. 1. *Woe be to the pastors that destroy and scatter the sheep.*] By pastors here are understood, kings; as appears by comparing v. 5.

5. *I will raise unto David a righteous branch.*] *ó*, *ἀναλάνθῃ δικαίαν*.

16. *Hearken not to the words of the prophets—they make you vain: they speak a vision of their own*

own heart.] *ô*,—they vainly fancy to themselves *Jeremiab*, a vision: they speak out of their own heart.

XXIII. 31. *Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith.] ô*, ——— that make prophecies of the tongue, and nod out their own dotages. *Marg.* Smooth their tongues.

33. *When this people—shall ask thee, What is the burden of the Lord? thou shalt say to them, What burden? I will even forsake you, saith the Lord.] ô*, ——— thou shalt say to them, You are the burden: and I will break you to pieces, saith, &c.

XXV. 13. *And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiab hath prophesied against all the nations.] Vulg.* — All that is written in this book, all the things which *Jeremiab* hath prophesied against all the nations.

ô, ——— all that is written in this book. [Here the sense ends in *ô*, and there follows the title of another paragraph.] THE THINGS WHICH JEREMIAH PROPHESED AGAINST THE NATIONS OF ELAM: And so begins that prophecy against *Elam*, which in *Heb.* comes at ch. xlix. 34.

There has been an alteration made of placing the prophecies, either in *ô*, or else in the present *Heb.* The last words here in *Heb.* are very like the title of the new chapter or paragraph in *ô*.

This book was written by *Jeremy* this same year, the 4th of *Jeboiakim*. See ch. xxxvi. 1, 2.

16. *And they shall drink, and be moved, and be mad.] ô*, Drink, and vomit, and be mad. And so *Heb.* at *ÿ* 27.

34. *The days of your slaughter—are accomplished, and you shall fall like a pleasant vessel.] ô*,

Jeremiah. — and you shall fall [or, be killed] as rams that are fat; *ὡς πρόβατα ἐλάττωτα*. See the whole verse, and the next.

XXVI. 18. *Micab the Morasbite prophesied in the days of Hezekiah, &c.]* Above at *Micab* iii. 12. were the very words. Here appears the inconvenience of setting *Micab's* book (which was an hundred years before) after this.

XXVII. 1. *In the beginning of the reign of Jeboiakim. — came this word to Jeremiah.]* *ὁ* have not this verse. And indeed it is difficult to maintain the genuineness of it: For by the words of the prophecy it self, *ῥ* 3. it appears that they were spoken in the time of *Zedekiah* eleven or twelve years after the beginning of *Jeboiakim*. It could never be, that a word should come in the beginning of *Jeboiakim*, bidding the prophet send yokes to the foreign kings by their ambassadors that came to king *Zedekiah*, who was not king till a long time after; nor was then likely ever to be king, for *Jeboiakim* had a son who succeeded him: And *Jeremy* at *ῥ* 20. mentions him as now in captivity.

The author of the chronology in the margin of the *English* bible was aware of this: and, therefore, though the text be, the beginning of *Jeboiakim*, yet he sets to it the year before Christ 598. year of *J. P.* 4116. which is the beginning, not of *Jeboiakim*, but of *Zedekiah*. And there is little doubt but that the old *Heb.* if it had this verse at all, had *Zedekiah*. And this is confirm'd by the first verse of the next chapter. *And it came to pass in the same year, in the beginning of the reign of Zedekiah.*

The mistake of the *Heb.* scribe (if it be one) was before *St. Hierom's* time, or else *Vulg.* has been alter'd: for it is as *Eng. Trem.* cures all

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places in *o* (and some, I think, in *Heb.* which
are more complete in *o*.) The like is in *o* at ch.
xxix. at v 14, 15. and following.

XXVIII. 1. *And it came to pass the same year*
in the beginning of the reign of Zedekiab. [*o*, And
it came to pass in the fourth year of *Zedekiab*.

XXXI. 8. *I will gather them from the coasts of*
the earth, and with them the blind, and the lame,
the woman with child, and her that travaileth with
child together; a great company shall return thi-
ther.] *o*, ——— from the utmost parts of the
earth in the feast of the passover; and they shall
beget a great number of children, and shall re-
turn hither.

9. *They shall come with weeping, and with sup-*
plications will I lead them.] *Marg.* With fa-
vours. *o*, They went out with weeping; but
in comfort will I bring them back.

12. *They shall flow together to the goodness of*
the Lord, for wheat, &c.—and their soul shall be
as a watered garden; and they shall not sorrow
any more at all.] *o*, They shall come to the
good things of the Lord, wheat, &c.—and they
shall be as a tree full of fruit, and shall not hunger
any more at all.

22. *How long wilt thou go about, oh thou back-*
siding daughter? for the Lord hath created a new
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Jeremiab. — and you shall fall [or, be killed] as rams that are fat; *ὡς πρόβατα ἐπὶ κρεῖσσιν ἐκλελειμένα.* See the whole verse, and the next.

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22. How long wilt thou go about, ob thou back-
sliding daughter? for the Lord hath created a new
thing

Jeremiab. thing in the earth, A woman shall compass a man.]

Vulg. ——— Foemina circundabit virum.

Cast. and Trem. ——— A woman courts [or, will court] a man.

6. How long wilt thou turn away, oh thou disgraced daughter? for the Lord hath created salvation for a new plantation: men shall go about in salvation.

XXXI. 32. *Which my covenant they broke, although I was an husband to them, saith the Lord.]* 6, — and I regarded them not, saith the Lord.

Vulg. ——— and I had the rule over them, saith the Lord.

Marg. Eng. following Trem. ——— should I have continued a husband to them? saith, &c.

St. Paul, *Heb. viii. 8.* as 6. which agrees with the sense of the place. And it seems the word in *Heb. I ruled over them*, differs but little in spelling from the word that would signify, *I disregarded them*; and may easily have been mistaken by a Hebrew scribe.

38. *The city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.]* The tower of Hananeel was in the wall in the north-east corner of the city, northward from the sheep-gate, *Nebem. iii. 1.* The gate of the corner was southward from the sheep-gate, *ibid. 31, 32.* Jeboash in Amazia's time, *2 Kings xiv. 13.* broke down the wall from the gate of Ephraim to the corner-gate. Perhaps that was not rebuilt.

39. *The measuring-line shall go forth—upon the hill Gareb, and compass about to Goath.]* These hills were without the wall of Jerusalem on the west side. Goath is nigh mount Calvary where Christ was crucified, and where he was buried. The prophecy, that they should be taken into the city, whether it was fulfill'd in the time of the

the *Maccabees*, I know not: But they are now *Jeremiah*. within *Adrian's* wall, and do make the chief part of the city. In the next verse, the valley spoken of, is east of the city, between it and mount *Olivet*, in which *Tophet* with its dead bodies, ashes, &c. was: And the corner-gate, or horse-gate, was the way out of *Jerusalem* to it. Whether this was ever taken into the city, I know not. But the greater question is, How it is to be understood, what is said in the last words; that *Jerusalem* so rebuilt, should never be plucked up, nor thrown down any more for ever.

XXXII. [6, XXXIX.] 5. He shall lead *Zedekiah* to *Babylon*, and there shall he be until I visit him, saith the Lord.] 6 *Vat.* And *Zedekiah* shall enter into *Babylon*, and there he shall abide. 6 *Alex.* and *Ald.* ——— and there he shall die.

No edition of 6, but *Comp.* has those latter words [till I visit him] nor did God, as is any where said, visit him.

18, 19. The great, the mighty God, the Lord of hosts is his name, Great in counsel, and mighty in work, &c.] 6, The great, the mighty God, the Lord of great counsel, mighty in work.

The epithets in 6 are very like those in *Isaiab* ix. 6. The angel of great counsel.

20. Signs and wonders in the land of Egypt — and in *Israel*, and amongst [other] men.] *Cast.* and *Trem.* as *Eng.* *Vulg.* — & in *Israel*, & in hominibus. 6, — ὁ ἐν Ἰσραὴλ, ὁ ἐν τοῖς γυνεέσι. Which what it means, I know not; unless, both in *Israel*, and amongst the natives.

25. And thou hast said to me, O Lord God, Buy the field for money, and take witnesses: for the city is given into the hand of the *Chaldeans*.]

6, — Buy the field for money: and I have made

Jeremiab. a writing, and have sealed it, and taken witnesses: and now the city is given into the hands of the *Chaldeans*.] There seem those words wanting in *Heb.*

XXXII. 39. *And I will give them one heart, and one way.*] *ó*,—another way, and another heart.

XXXIII. [*ó*, XL.] 2. *Thus saith the Lord, the maker thereof, the Lord that formed it.*] *ó*,—the Lord that made the earth, and formed it.

In *Heb.* [thereof] and [it] have no antecedent. The word [earth] seems to have been dropp'd by the scribe.

4. *Concerning the houses of this city, and the houses of the kings of Judah, which are thrown down by the mounts, and by the sword.*] *ó*, Which are pulled down to make mounts and bastions. *Vulg.* Fortifications, and the sword.

Houses do not use to be thrown down by mounts, nor by swords.

15. *In those days, and at that time will I cause the branch, &c.*] This, and all that follows to the end of the chapter, is wanting in *ó*: (only *Comp.* indeed has it, and *Theodoret*; taken probably from *Aq.* or some of the three.) Some parts of it are sayings or prophecies much to the same purpose as some nigh the end of ch. xxxi. and some at ch. xxiii. 5. some that are no where but here, as I remember. That *David* should never want a man on the throne of *Israel*, is said at other places. But here it is added, that the priests, the *Levites*, should never want a man to offer burnt-offerings, and to kindle meat-offerings (so *Eng.* is) and to do sacrifice continually. *Vulg.* is, *Qui offerat holocausto-mata, & incendat sacrificium, & cædat victimas.* *Trem.* for [kindle meat-offering] *adolens munus.* *Cast.* *Fertò suffiat.* *Theod.* and *Comp.* *Ἐπιποιῶν δὲ* *εὐ*. Meat-offerings were not usually kindled.

XXXIV.

XXXIV. [ó, XLI.] 5. *With the burnings of Jeremiah thy fathers — so shall they burn [odours] for thee.]* ó, As they lamented thy fathers — so shall they lament thee.

ó has nothing of burning. *Eng.* puts in odours. *Vulg.* is worse: comburent te.

14. *At the end of seven years.]* ó, At the end of six years.

See the following words, and *Exod.* xxi. 2.

XXXV. [ó, XLII.] 1. *The word which came to Jeremiah — in the days of Jeboiakim.]* Here, both in *Heb.* and ó, after several passages in the latter years of *Zedekiah*, the history or recital of the prophecies goes back 16 or 17 years, to rehearse passages that had been about the 4th of *Jeboiakim*.

6. *Jonadab the son of Rechab our father commanded us, &c.]* He liv'd in the time of *Jebu*, 277 years before: and they yet observ'd his command.

XXXVI. 5. *I am shut up: I cannot go into the house of the Lord.]* He does not seem to be imprison'd, (perhaps forbid the temple) because the next year, *26.* the king would have taken him: but he was hid; or perhaps he was now in prison, and quickly releas'd. ó is, *ἐν τῷ φυλάσσομαι.* *Vulg.* Clausus sum. *Frem.* Detentus.

XXXVII. [ó, XLIV.] 1. *And king Zedekiah the son of Josiab reigned, &c.]* Here the history of the prophecies goes again forward to *Zedekiah's* time, and returns no more back to *Jeboiakim's* time, but proceeds to the time of the captivity.

XXXVIII. [ó, XLV.] 17. *If thou wilt go forth to the king of Babylon — this city shall not be burnt with fire, and thou shalt live, and thine house.]* It seems that the threatnings before of the city to be burnt, were not meant so positively,

Jeremiah. tively, but that if *Zedekiah* would have obey'd now at last, it might have been spar'd.

XXXIX. [ó, XLVI.] 4. *They fled, and went forth out of the city by night, &c.*] This verse and nine following to y 14. are omitted in ó. They are mostly the same as 2 *Kings* xxv. only there is in *Kings* no particular account of what was done with *Jeremiah*.

XLI. [ó, XLVIII.] 5. *There came certain from Shechem—and from Samaria, even fourscore men, with their beards shaven, and clothes rent—with offerings—to the house of the Lord.*] This must be a house at *Mizpah*, which they had set apart for the present occasion. These were, it seems, some godly *Jews* at this time at *Samaria*.

6. *Ishmael—went forth to meet them, weeping all along as he went.*] ó, — and they wept as they came along.

XLII. [ó, XLIX.] 10. *For I repent me of the evil which I have done unto you.*] ó, I am appeased for [or, I have ceased from] the evils—
ἀναπέπαυμαι ἀπὸ.

17. *All the men that set their faces to go into Egypt to sojourn there, shall die by the sword, and by the famine, and by the pestilence.*] ó, All the men, and all men of other countries, that set their faces——shall die by sword, and famine.

ó has no threatning of pestilence to *Egypt* here, nor at two following places, y 22. and ch. xlv. 13. where the same threatning is repeated.

XLIII. [ó, L.] 12. *I will kindle a fire in the houses of the gods of Egypt.*] Of the *Elohim* of *Egypt*.

XLIV. [ó, LI.] 30. *Behold I will give Pharaohbopra king of Egypt into the hand of his enemies.*]

ó, — τὸν Ουαφεῖ βασιλέα Αἰγύπτου —

This

This is he whom *Herodotus* calls *Apries*, and *Jeremiah*. *Eusebius*, *Vapbres*. His people, and his own son *Amasis* rebell'd against him; and *Nebuchadnezzar* came and ravag'd the whole country. It is very remarkable, that at this same time that *Jeremiah* in *Egypt* prophesied this, *Ezekiel* in *Babylonia*, being then among the captive *Jews* there, prophesied the same thing, ch. xxxii. 11. and through all that chapter. It was at the same time: for *Ezekiel* says, it was the twelfth year of *Jeconiah's* captivity, in the twelfth month: and by *Jeremy's* account here it must be about a year or something more after the captivity of *Zedekiah*, who had reign'd after *Jeconiah's* captivity 11 years.

XLVI. [6, XXVI.] 1. *The word of the Lord which came to Jeremiah the prophet, against the Gentiles.* 6 place this and the five next chapters in the middle of the book, after chap. xxv. where had been spoken of the passages 4to *Jeboiakim*. And indeed this first prophecy against *Egypt* was spoken then, or before that time, as is plain, v 2. The next prophecy against *Egypt*, beginning at v 13. was fulfill'd 36 years after, when *Jeremy* probably was dead.

2. *Against the army of Pharaoh-necho king of Egypt.* He was the predecessor of *Pharaoh-hophra*, mention'd, ch. xliv.

9. *The Ethiopians, and the Libyans that handle the shield, and the Lydians, that handle and bend the bow.* 6, The *Ethiopians*, and the *Libyans* [Αἰθίοπες] — and Λύδοι.

The original names are *Cbush*, and *Put* — and *Ludim*. Geographers say that the first and the last are wrong translated in *Eng*. *Cbush* (here and every where) should be *Arabians*. *Lud* and *Ludim* should be *Ethiopians*, above *Egypt*; as *Borchart* has made plain. They are characteriz'd here

Jeremiab. here and *Isaiab* lxvi. 19. as famous for bending the bow; and so they are in *Herodotus*.

XLVI. [6, XXVI.] 12. *The nations have heard of thy shame.*] 6, Have heard thy voice.

15. *Why are thy valiant men swept away? They stood not, because the Lord did drive them.*] 6, Why has *Apis* forsaken thee? thy choice calf has not stood by thee. The Lord did drive him.

16. *He made many to fall, yea, one fell upon another; and they said, Arise, let, &c.*] *Marg.* Multiplied the fall. 6, Thy multitude is weakened, and is fallen: they said one to another, Arise.

Ibid. *From the oppressing sword.*] 6, From the *Grecian* sword. *Vulg.* From the face of the sword of the dove.

22. *The voice thereof shall go like a serpent: for they shall march with an army, and come against her with axes, as hewers of wood.*] 6, Their voice shall be like that of a serpent hissing; they shall march on the sand; they shall come upon her with axes, &c.

25. *I will punish the multitude of No, and Pbaraob, &c.*] 6, I will revenge *Amon* her son upon *Pbaraob*. *Vulg.* I will visit upon the tumult of *Alexandria*, and upon *Pbaraob*. *Cast.* I will animadvert upon the *Minoanon* company, upon *Pbaraob*. *Trem.* I will animadvert upon the nourisher of *No*, that is, upon *Pbaraob*, &c. *Trem.*'s *Annot.*—i. e. *Alexandria*, the mother and nurse of all *Egypt*. *Ar. Mont.*—visiting upon *Amon* of *No*, and upon *Pbaraob*.

See on *Nabum* iii. 8. It is difficult to know what city this *Amon No*, or *No Anan* was; or whether it were any city, or name of a place, at all. *Vulg.* make it to be *Alexandria*: Others, *Diospolis*.

XLVII. [6, XXIX.] 5. *Askelon is cut off with Jeremiah the remnant of their valley.]* 6, ——— with the remnant of the *Anakims*.

5, 6. *How long wilt thou cut thy self? Oh thou sword of the Lord, how long [will it be] ere thou be quiet?* 6, *How long wilt thou flash, Oh sword of the Lord? how long ere thou be quiet? Vulg. Quousque concideris, &c. None stile it [cut thy self] but Eng.*

XLVIII. [6, XXXI.] 2. *No more praise of Moab: in Heshbon they have devised evil against it.]* 6, *There is no healing for Moab, nor triumphing for Heshbon: they have, &c.*

4. *Moab is destroyed, her little ones have caused a cry to be heard.] Vulg. ——— declare ye a cry to her little ones. 6, ——— declare ye it in Zoar.*

Zoar signifies little: But 6 take it for the name of a place. See § 34.

5. *For in the going up of Lubith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.]* 6, *For Aloth is full of weeping: he shall go up weeping by the way of Horonaim.*

12. *I will send to him wanderers that shall cause him to wander, and shall empty his vessels.]* 6, — *tappers that shall tap him, and empty his vessels.*

N. B. It had been said, verse before, that *Moab* was settled on his lees, as a vessel that had never been drawn off: Therefore God will send (as 6 has it) *κλινοντας* (as *Vulg.* is) *sternentes laticunculas*, stoupers that shall stoup him, or tappers that shall tap him, and empty his vessels. Either of these senses is intelligible, when we speak of a wine vessel: but how the word *wanderers* fits to it, I see not.

Jeremiah. XLVIII. 18. *Come down from thy glory, and sit in thirst.]* ó, — and sit in the dirt.

34. *From Zoar even unto Horonaim, [as] an heifer of three years old.]* See on *Isaiab* xv. 5.

40. From this place to the end of the chapter, ó has of some of the verses but half the words, and of some nothing at all. It must have been taken from a copy that was torn, or blotted, &c. Part of *ý* 45, and *ý* 46. have sentences very like those which *Moses*, *Numb.* xxi. 28. cites as old proverbial sayings.

XLIX. [ó, XXX.] 1. *Concerning the Ammonites — why does their king inherit Gad?] ó, — why then does Melchol inherit Gilead?*

Gilead in ó, instead of *Gad* in *Heb.* seems a true reading.

2. *Her daughters shall be burnt with fire.] ó, Her altars shall, &c.*

3. *Their king shall go into captivity, and his priests and his princes together.] ó, Melchol [Alex. Milechom] shall go into captivity, and his priests, &c.*

18. *No man shall abide there, &c.]* See on *Obadiab*, the preface.

19. *Like a lion from the swelling of Jordan.]* See on chap. xii. 5. and chap. l. 44. and *Zech.* xi. 3.

23. *They are faint-hearted, there is sorrow on the sea, it cannot be quiet.] ó, They are amazed, they are enraged, they cannot be quiet.*

L. [ó, XXVII.] 5. [Saying,] *Come, and let us join our selves to the Lord, in a perpetual covenant [that] shall not be forgotten.]* The translators here put in the word [saying,] and the word [that.] But, without them, ó is, *They shall come and fly to the Lord their God: for the everlasting*

everlasting covenant shall not be forgot. See *Jeremiah*.
the verse before.

L. 7. *Their adversaries said, We offend not, because they have sinned against the Lord.]* ó, —
Let us give them no respite.

All the copies of ó have, *μὴ ἀνῶμεν αὐτοῖς*. But
Comp. ὁ μὴ ἀνῶμεν.

11. *Because you are grown fat as an beifer at grass, you bellow as bulls.]* ó, *Because you skipped about as young cattle; you gored them as bulls.*

12. *Behold, the hindermost of the nations shall be a wilderness, a dry land, a desert.]* ó, *She shall be the hindermost of the nations, a wilderness, &c.*

15. *Shout against her round about: she has given her hand, &c.]* ó, *Overpower her: her hands are enfeebled, &c.*

16. *For fear of the oppressing sword, they shall turn every one to his people, &c.]* This sentence is just like that, ch. xlv. 16. And the same differences in ó, and *Vulg.* and *Eng.*

ó, *For fear of the Grecian sword. Vulg.* *For fear of the sword of the dove.*

25. *The Lord hath opened his armoury — for this is the work of the Lord in the land of the Chaldeans.]* ó, — for the Lord hath a work to do in the land of the Chaldeans.

26. *Open her store-houses: cast her up as heaps: destroy her utterly.]* ó, *Open her chests: search her as you would a cave: destroy her utterly.*

36. *A sword is upon the liars, and they shall dote.]* ó, *Upon her warriors, and they shall be enfeebled.*

39, 40. *It shall be no more inhabited for ever: no son of man shall dwell there.]* This does not seem to have been fulfill'd upon Cyrus's taking it,

Jeremiab. it, nor upon *Alexander's* taking it. It continued, for what we read, a great city. But in the *Parthian* times it fell to such decay, that *Pliny* says, the place of it was hardly known.

44. *Behold, he shall come up like a lion from the swelling of Jordan to the habitation of the strong, &c.*] This seems to be a proverbial denunciation of a threatening from God's power. The same was used against *Edom*, ch. xlix. 19. But in *ó* what is there for *habitation of the strong*, τόπον Αἰθάρ, is here, ῥαῖθάρ.

45. *The least of the flock shall draw them out: surely he shall make their habitation desolate with them.*] *ó*, The lambs of their flock shall be dispersed: their pastor shall be taken from them.

LI. [*ó*, XXVIII.] 1. *Against Babylon, and against them that dwell in the midst of them that rise up against me.*] *ó*, Against Babylon, and against the *Chaldeans* that inhabit it.

3. *Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine.*] *ó*, Let the archer bend his bow, and he that has a brigandine, let him put it on.

In these sentences the *Heb.* scribe seems to have wrote the word [against] too often. *Vulg.* puts a negative into the sentence, Let the archer not bend, &c.

10. *The Lord hath brought forth our righteousness.*] *ó*, Hath brought his judgment.

11. *Make bright the arrows: gather the shields.*] *ó*, Make ready the arrows: fill the quivers full.

19. *The portion of Jacob is not like them: for he [is] the former of all things, and [Israel is] the rod of his inheritance.*] *ó*, — for he that formed all things is his inheritance.

23. *Captains and rulers.*] *ó*, Captains and their soldiers. So, *ý* 28. for rulers, *ó* reads soldiers.

LI. 27.

LI. 27. *Call together against her the kingdoms of Jeremiab. Ararat, Minni, and Ashchenaz.*] These are supposed to be the kingdoms that Cyrus had before he conquer'd *Babylon, Armenia Major, and Minor, and Asia Minor.*

39. *In their heat I will make their feasts, and will make them drunk, that they may rejoice, and sleep a perpetual sleep.*] *ó*, In their heat I will give them a drink, and make them drunk, that they shall be stupified [*ὡς καθεβῶσι*, that they shall have a *carus*] and sleep a perpetual sleep.

55. *The Lord hath spoiled Babylon, and destroyed out of her the great voice, when her waves do roar like great waters, a noise of their voice is uttered.*] *ó*,—and destroyed [or, extinguished] out of her the great noise sounding like many waters: he has made an end of the noise.

59. *Seraiah—when he went with Zedekiah into Babylon—and this Seraiah was a quiet prince.*] *ó*, *Seraiah*—when he went by *Zedekiah's* order to *Babylon*— and this *Seraiah* was ἀρχων δώρων, governor of the gifts. *Vulg.* Princeps prophetiæ. *Marg. Eng.* Chief chamberlain.

64. *Thus far are the words of Jeremiab.*] This clause is not in *ó*, nor could be there at this place. For in *ó* this prophecy against *Babylon* is in the middle of the book, ch. xxvii. and xxviii. And it is plain that it was utter'd by *Jeremiab* before the fourth year of *Zedekiah*: For in that year a copy of it was given to *Seraiah* to be thrown into *Euphrates*, as is here said, *ψ* 59, 60. It is not in *ó* as it is in *Heb.* set the last of the several prophecies against the nations; but after the prophecy against *Egypt*, and before that against the *Philistines*.

LII. This chapter seems to have been written, not by *Jeremiab* himself; but to have been ad-

Jeremiah. ded to his book from the latter end of the second book of *Kings*, beginning at v 18. of chap. xxiv. and continued to the end of that book of *Kings*; which reaches to times farther than *Jeremy* liv'd to, viz. 37 years after *Jeboiachin's* captivity. But there are some few alterations from the words of that chapter in the book of *Kings*.

LII. 4. *In the ninth year of his reign, the tenth month, the tenth day of the month.*] Here are mistakes in the scribes of *ó*: For *ó Vat.* is the ninth day of the month. *ó Alex.* the seventh.

7. *The men of war fled—by the way of the gate between the two walls.*] *ó*, — between the wall and the vanmure, or outer wall.

12. *Now in the fifth month, the tenth day of the month — came Nebuzaradan — and burnt.*] In 2 *Kings* xxv. 8. it is the seventh day of the month. *Usher* thinks he came on the seventh, and set fire on the tenth. *Lydiat* thinks he set fire on the seventh, but all not burnt down till the tenth. Perhaps it may be a mistake of the scribe in one or other of the books.

15. *Nebuzaradan — carried away captive [certain] of the poor of the people, and the residue of the people that remained in the city.*] 2 *Kings* xxv.

11. Now the rest of the people that remained in the city — *Nebuzaradan* carried away.

The words [of the poor of the people] seem by mistake of scribes to have slipp'd out of the following verse into this.

20. *The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon.*] *ó*, — that were [or, had been] under the sea—. 2 *Kings* xxv. 16. The two pillars, one sea, and the bases which *Solomon*, &c.

Both *Heb.* and *ó*, do put in here the twelve brasen bulls, which are not mention'd in the parallel

parallel place of *Kings*. *Heb.* puts them under the *Jeremiab*, bases. *ó*, Under the sea. They never had been under the bases; nor were they at this time, I suppose, under the sea: for *Abaz* had taken the sea from off them, and set it on a pavement of stone, 2 *Kings* xvi. 17. What one would guess to be the true reading here, is, The two pillars, one sea, and twelve brazen bulls that [had been] under the sea, and the bases, &c. *Vulg.* is as *Heb.*

LII. 21, 22. *The height of one pillar was eighteen cubits——height of one chapter five cubits.* *ó*,— was thirty-five cubits—— five cubits.

Here, for the height of the pillars, *Heb.* agrees with 1 *Kings* vii. 15. and 2 *Kings* xxv. 17. For in those places both *Heb.* and *ó* say, the pillars were eighteen cubits high. But *ó* agrees with 2 *Chron.* iii. 15. for there both *Heb.* and *ó* say, they were thirty-five cubits high. The height of the chapters in 1 *Kings* vii. 16. five; in 2 *Kings* xxv. 17. three; in *Chronicles*, five.

Trem. reconciles the height of the chapters by observing that the lily-work of the chapter was four cubits, 1 *Kings* vii. 19. So he divides the chapter into three parts consisting of three sorts of work; two of which made three cubits: the whole chapter, five.

For the height of the pillars, he thinks each was eighteen cubits: but in *Chronicles* they are said to be thirty-five cubits high, because both heights added make thirty-six. Abate one cubit for the base of each: Remains, thirty-five. My opinion is, that there must be allow'd in some places graphical *errata* of the scribes, especially in *Chronicles*, and in the translation of *ó*: And that that is the case of all books in the world, that are of any antiquity.

Jeremiab. LII. 23. *There were ninety and six pomegranates on a side; all the pomegranates on the net-work, an hundred.]* In 1 Kings vii. 20. there are mention'd pomegranates, two hundred. In 2 Chron. iii. 16. an hundred. In the next chap. v. 13. four hundred. The computations by which all these numbers are explain'd, are too long to set down here. At v. 21. it had been said, that the girt of each pillar was twelve cubits: and at v. 22, ó had added (but it is not in *Heb.*) that *there were eight pomegranates in every cubit for the twelve cubits.* That will make (as 'tis here) ninety-six for the twelve cubits. Four must be suppos'd on the corners: That makes an hundred. Now if there were four sides of each chapter, and each twelve cubits broad; there would be in all four hundred. But there are different renderings of that number in 2 Chron. iv. 13. *Eng.* is four hundred; and so is *Cast.* But *Trem.* says, forty. And *Ar. Mont.* forty. *Vulg.* in the text, four hundred; in a marginal reference, forty. ó, in all its editions, four hundred. So great uncertainty is in numerical words.

25. *And seven men of them that were nigh the king's person.]* 2 Kings xxv. 19. Five men, &c.

28, 29, 30. *This is the people whom Nebuchadnezzar carried away captive, &c.]* These three verses are not in ó; nor are they in 2 Kings xxv. from whence the rest of this chapter is taken. They contain dates of years, and numbers of men, very difficult to be accounted for.

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Carried captive by *Nebuchadnezzar*

In the 7th year (this must be that year which 2 <i>Kings</i> xxiv. 12. is called his 8th year, when <i>Jeboiachin</i> was carried captive) there were carried away;	
{ as here, — — —	3,023
{ at 2 <i>Kings</i> xxiv. — — —	10,000
more — — —	7,000

In the 18th year (this must be that which a little before, at *yr* 12. was called the 19th, when *Zedekiah* was carried captive) — — — 832

In the 23d year (which must be 4 or 5 years after *Jerusalem* was destroyed) — — — 745

All that are numbered here, make together — — — 4,600

Whereas in *Kings* there were carried at the first captivity — — — 17,000

Bp. *Usher* thinks this twenty-third year of *Nebuchadnezzar* to be one of the years that he lay before *Tyre*. But *Judea* then lay desolate: those that the *Chaldeans* had left, were, most of them, fled to *Egypt*. *Josephus* thinks that on this year (which was five years after the burning of *Jerusalem*) *Nebuchadnezzar* invaded the *Ammonites*, *Moabites*, &c. and conquer'd *Egypt*. But that cannot be: For thirteen years in the siege of *Tyre* were before the conquest of *Egypt*.

The number in *Josephus* [in my edition] is, 10,832. at the time when *Jeboiachin* was carried captive. And he had said in the chapter before [l. 10. c. 7.] at the time when he slew *Jeboiakim*, and caused his body to be cast from the top of the walls, without any burial (which was but three months before) that he then carried captive 3000. This account of *Josephus* does best explain what is said in 2 *Kings* xxv. and what is

Jeremiah. said here, viz. that in his 7th year, when he put *Jeboiakim* to death, and set up his son *Jeboiachin*, he carried 3000. and when he fetch'd away *Jeboiachin* (at which time perhaps his 8th year was begun) he carried 17 or 18 thousand.

Lamentations.

THERE is in *ó* a preface to this book, which is not in *Heb.*

ó, *And it came to pass after that Israel was carried captive, and Jerusalem laid waste; Jeremiah sat weeping, and made this lamentation over Jerusalem, and said, &c.*

The composition of this mournful song is alphabetical, *i. e.* The first clause in each of the four first chapters begins with *aleph* in *Heb.* The next with *beth*, &c. so that each of those chapters, as also the last, has twenty-two clauses; but in chap. iii. the translators have divided each clause into two or three verses. Some have thought that the king whose loss is here bewailed, was *Zedekiah*: But the author of the book of *Chronicles* understands it of *Josiah*. See 2 *Chron.* xxxv. 25, 26, 27.

Lamentations.

I. 7. *The adversaries saw her, and did mock at her sabbaths.] ó*, At her captivity.

9. *She remembreth not her last end.] ó*, *Vulg.* &c. She remembered not, &c.

14. *The Lord hath delivered me into [their] hands, [from whom] I am not able to rise up.] ó*, The Lord hath given me pain in my hands: I am not able to stand.

20. *My heart is turned within me; for I have grievously rebelled.] ó*, *Vulg.* — me; I am in grievous bitterness.

I. 21.

I. 21. *They have heard that I sigh,*] ó, Hear *Lamentations.*
me, how I sigh.

II. 1. *How hath the Lord covered the daughter of Sion with a cloud in his anger!*] ó, What a darkness the Lord hath brought on the daughter of Sion in his anger!

3. *He hath drawn back his right hand from before the enemy.*] ó, He hath turned back his [Israel's] right hand from before the enemy.

6. *He hath violently taken away his tabernacle, as [if it were] a garden.*] ó, He hath torn up his tabernacle, as a vine [rooted up.]

11. *My liver is poured upon the earth.*] ó, My glory is thrown down upon the ground.

13. *Thy breach is great like the sea.*] ó, The cup of thy affliction is made very large.

20. *Shall the women eat their fruit, and children of a span long?*] ó, Shall women eat the fruit of their own womb? shall the cook make a hash of them? shall infants that suck the breasts be murdered?

III. 16. *He hath covered me with ashes.*] ó, Fed me with ashes.

21. *This I call to mind, therefore have I hope.*] ó, Therefore will I wait patiently.

IV. 16. *The anger of the Lord hath divided them: He will no more regard them.*] *Marg. and Vulg.* The face of the Lord hath divided, &c. ó, The face of the Lord, which was their portion, will no more regard them.

V. 4, 5. *Our wood is sold unto us. Our necks are under persecution, &c.*] ó, Our wood is fetched on our necks [or, shoulders] for a price. We are under——. *Marg.* — on our necks are we persecuted.

*Ezekiel.**Ezekiel.*

EZekiel was a priest as *Jeremiab* was; and as *Jeremy* did the office of a prophet in the land of *Judea*, He did the same office to those that were now captives in *Babylonia*. He was one of those that were carried captive with *Jeconiah*, ann. 4115. *Daniel* had been carried captive seven years before, in the time of *Jeboiakim*, and was now a young man highly esteem'd in the king of *Babylon*'s court: But *Ezekiel* dwelt among those captives that were of meaner condition, and were plac'd near the river *Cbebar*, which *Strabo* and *Ptolomy* call *Chobar*; and so does *o*. In the fifth year after his being carried thither, viz. in the year 4119. (to which year he gives also the date of the thirtieth year from some epocha, which, if it be a true reading, must be meant from the eighteenth year of *Josiah*, when the worship of God was solemnly restor'd) he had his first vision from God, which is describ'd ch. i. and ch. ii. 3. *I send thee to the children of Israel, a rebellious nation, &c.* After which time for twenty or twenty-one years, to the year 4140. are the several visions, prophecies, and messages, recited in his book.

I. 4. *A whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it: and out of the middle thereof as the colour of amber, out of the midst of the fire.] - 6, A whirlwind came out of the north, and in it a great cloud, and a light round it, and a fire like lightning; and in the midst of it as the appearance of amber in the midst of the fire: and a brightness in it.*

This

This is like the appearance of the *Shechinah* Ezekiel. on Moses's tabernacle.

5. *Also out of the midst thereof [came] the likeness of four living creatures.]* ó, And in the midst was as the likeness of four animals, ζώων.

Heb. for [in the midst] having [out of the midst,] has made *Eng.* put in [came.]

7. *Their feet were straight feet, and the sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of burnished brass.]* ó, Their legs were straight, and their feet were winged, and sparkled, &c.

There is nothing in ó of any likeness to calves feet.

8, 9. *They four had their faces, and their wings. Their wings were joined one to another; and they turned not as they went, they went every one straight forward.]* ó, And the faces of these four turned not as they went, they went straight forward.

13. *As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures, &c.]* ó, In the midst of the animals was the appearance of burning coals of fire, as the appearance of lamps going up and down among the animals, &c.

ó does not liken the animals to coals, or to lamps; (but to men:) only it says, an appearance of coals, or lamps went up and down between, or among, them. And from *Heb.* itself one would conclude the same.

15. *One wheel upon the earth by the living creatures with his four faces.]* ó, ——— to them four; τέσσαρες, without any substantive.

17. *And they returned not when they went.]* *Eng.* means (as they had express'd it before at v 9. and 12.) they turned not as they went. Having four

Ezekiel. four faces to their four sides, they had no need to turn themselves (as men must do that having gone east, would now go west, or north) which way soever they went, they had one face right forward. To express it, *return as they went*, is an absurd speech.

I. 18. *And their rings were full of eyes round about them four.*] ó, And their backs were full of eyes. Meaning the backs of the animals. So it was in the vision of *John*, *Rev. iv. 6.* The four animals there were full of eyes *before and behind.* *Vulg.* here does not mention *rings* nor *backs*; but their *whole body.* And indeed it is very likely that this sentence is here mutilated both in *Heb.* and ó: And that the true reading would be the same as it is, *ch. x. 12.* (where this vision is shew'd over again;) where of these four animals (there called *Cherubims*) it is said, *Their whole body, and their backs, and their hands, and the wheels, were full of eyes round about; even the wheels which they four had.* A body so represented, full of eyes round about, seems to denote some society or multitude of men, or else of angels.

20. *Whithersoever the spirit was to go, they went; thither [was their spirit] to go, and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.*] ó, Wherever the cloud was (thither was the spirit [or, wind] to go;) thither the wheels [*ó Alex. Aid. Comp.* The animals and the wheels] went, and were lifted up together with them: for the spirit of life was in the wheels.

21. *And when those were lifted up from the earth, the wheels were lifted up over against them.*] ó, Were lifted up together with them.

In many texts where the sense is, *together with,*
Trem.

Trem. and *Eng.* have made it, over against: as *Ezekiel*. in these two verses.

I. 23. *And under the firmament were their wings straight, the one toward the other: every one had two which covered on this side, and every one had two which covered on that side their bodies.]* ó, And under the firmament were their wings stretched out, fluttering one against the other: every one had two which covered their bodies.

27. *And I saw as the colour of amber, as the appearance of fire round about within it: from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.]* ó, And I saw the colour of amber from the appearance of his loins upward; and from the appearance of his loins downward I saw the appearance of fire, and its splendour round about.

See chap. viii. 2. where *Heb.* will agree with ó here.

II. 6. *Nor be afraid of their words, though briers [Marg. rebels] and thorns be with thee, and thou dost dwell among scorpions.]* ó, Nor be afraid of their looks: for they will be mad, and set upon thee round about, and thou dost dwell, &c.

10. *It was written within and without.]* ó, Forefide and backside.

III. 1. *Son of man, eat that thou findest; eat this roll.]* ó, Son of man, eat this roll.

IV. 4. *Lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it.]* ó, — according to the number of an hundred and fifty days that thou shalt lie upon it.

5, 6. *For I have laid upon thee the years of their [Israel's] iniquity, according to the number of the days,*

Ezekiel. days, three hundred and ninety days——iniquity of the house of Judab, forty days.] ó, — number of the days, an hundred and ninety days——iniquity of the house of Judab, forty days.

Iniquity of Israel	Heb. 390. ó, — 150.	of Judab	Heb. 40. ó, — 40.	Total, ver. 9.	Heb. 390. ó, — 190.
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In the first number, which soever of the centenaries be right, 100, or 300; there is this argument (for the number of the tens) of 50 in ó, being righter than 90 in *Heb.* that at ¥ 9, the total sum of the time on which he was to lie on his side, has (beside the centenaries) both in *Heb.* and ó, 90. Now a number which after 40 is added to it, is 90, must have been 50. There have been schemes for adapting the number 390 to the iniquity of *Israel*. *Trem.* reckons from the latter end of *Solomon*, when he fell to idolatry. (He were better have reckon'd from *Jeroboam's* calves, from which the Ten Tribes never recover'd) to the burning of *Jerusalem*, (*i. e.* from *ann.* 3736, to 4126.) 390 years. And others have made other attempts for applying the number 390. And the like might be made for 150. From the year 3993, (when *Samaria* was taken and *Israel* carried captive) 150 reckon'd backwards reach back to 3843. which was the middle of *Jebu's* reign. But 390 reckon'd backwards from that time reaches to before *David's* or *Saul's* time.

IV. 9. *Three hundred and ninety days shalt thou eat thereof.*] ó, One hundred ninety days.

12. *And thou shalt bake it with dung that cometh out of man, in their sight.*] ó, and *Vulg.* Thou shalt hide [or, cover] it with dung, &c. *Cast.* and *Trem.* Prepare [or, knead] it.

V. 2. *Thou shalt burn with fire one third——and thou shalt take one third, &c.*] ó both here, and

and in the rendition, *ŷ 12.* makes four parts *Ezekiel.*
both of the hair, and also of the people signified
by it: and is, *With one fourth shalt thou do so,*
and with one fourth so, *&c.* but all comes to
the same sense.

V. 4. *Burn them in the fire: for thereof shall a
fire come forth into all the house of Israel.]* *ó,* Burn
them in the fire: out of it shall come a fire. And
thou shalt say to all the house of *Israel,* Thus
saith, *&c.*

14. *I will make thee waste, and a reproach a-
mong the nations that are round about thee, &c.]* *ó,*
—— and thy daughters that are round about
thee, *&c.*

It is the custom of the prophets to call the les-
ser cities that are round about any great city, her
daughters.

VI. 6. *That your images may be cut down, and
your works may be abolished.]* *ó,* —— and your
groves may be taken away.

VII. 7. *The time is come, the day of trouble is
near, and not the sounding again of the mountains.]*
ó, —— is come near, not with tumult, nor
with pangs. *Marg.* —— not the eccho of the
mountains. *Vulg.* —— not the glory of the
mountains.

19. *They shall cast their silver in the streets, and
their gold shall be removed.]* *Marg.* As for sepa-
ration, or uncleanness. *Vulg.* As dung. *ó,* Their
silver shall be thrown away in the streets, and
their gold disregarded.

Ibid. *Because it is the stumbling-block of their
iniquity.]* *ó,* The punishment of, *&c.*

20. *As for the beauty of his ornament, be set it
in majesty: but they made the images of their abo-
minations: therefore have I set it far from them.]*
Here *Trem.* and *Eng.* refer the words to God's
temple:

Ezekiel. temple: and *Trem.* puts in the word [God.] But *ó* and *Vulg.* carry on the discourse of their silver and gold, which they had abus'd.

ó, Vulg. They made of it choice ornaments for pride; and they made of it images of their abominable [idols:] therefore have I made it to them as an unclean thing.

VII. 22, 23. *The robbers shall enter into it, and pollute it. Make a chain: for the land is—* *ó,—* pollute it, and make a scramble: for the land—

Vulg. is, *conclusionem*: I suppose *St. Hieron's* word was, *confusionem*, which agrees with *ó*, *ἡσυχία* *φρεσύν*. *Trem.'s* guess is, I think, the worst, *make a rope*; meaning, wherewith the robbers may hang you.

27. *The king shall mourn.*] This is not in *ó* *Vat.* And *Origen* says, Perhaps they did not find it in their then *Hebrew*.

VIII. 2. *Then I beheld, and lo, a likeness as the appearance of fire: from the appearance of his loins even downwards, fire: and from his loins upward, &c.* *ó,—* and lo! the appearance of a man: from his loins downward was fire: and from his loins upward was, &c.

The present *Heb.* has dropp'd the word [man] at this place: for it is the very same vision as at ch. 1. where was the appearance of a man just so: as amber, the upper parts; and the lower, as fire.

5. *Northward at the gate of the altar.* *ó,* Northward of the east gate.

14. *There sat women weeping for Tammuz.* *Theodoret* says, *Tammuz* is the same as *Adonis*.

17. *And lo, they put the branch to their nose.* *ó,* And lo, they are as mockers.

Boss cites *Origen* saying that *Symm.* had translated it, They make a snuffing noise with their nose;

nose; and that 'tis no wonder they should differ *Ezekiel.* so: for that in *Hebrew mora* signifies a noise, and the same word signifies a branch.

IX. 3. *And the glory of the God of Israel was gone up from the cherub whereon he was.]* ó, — went up from the cherubin on whom it was.

6. *Then they began at the antient men that were before the house.]* *Vulg.* as *Heb.* ó, — that were within in the house.

It seems that ó is right; because God in the next words bids them, Defile the house, *i. e.* slay them in the house (*viz.* the court) as they were.

X. 13. *As for the wheels, it was cried unto them in my bearing, O wheel.]* ó, To these wheels it was cried [or, called] in my hearing, *Gelgel.* *Marg.* — They were called in my hearing, Wheel, or, *Galgat.* *Vulg.* And he called those wheels in my hearing, *Voluble.* *Cast.* — hearing, a chariot [or, his chariot.] *Trem.* — hearing, a globe [or, world] *orbis.* *Ar. Mont.* as *Eng.*

19. *And [every one] stood at the door of the east-gate.]* ó, And they stood, *עמדו.*

21. *Every one had four faces apiece.]* ó, Every one had four faces.

XI. 3. *Which say, It [is] not near: let us build houses. This city is the cauldron, and we be the flesh.]* ó, Which say, Have not the houses been newly [or, lately, or, near this time] built? This [city] is the pot, and we are the flesh, *Vulg.* Which say, Have not the houses been built a good while? This is the pot, &c. *Marg.* It is not for us to build houses near. This [city] is the, &c. *Trem.* Which say, Houses must not be built near [*viz.* near the wall:] For then this city [would be] the pot [*viz.* that pot spoken of *Jer. i. 13.*] and we the flesh.

Cast.

Ezekiel.

Cast. as *Eng.* which seems at last the best translation. See on chap. xxxiii. 24.

XI. 15. *Thy breibren, the men of thy kindred, and all the house of Israel wholly [are they] unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession.]* ó, Thy brethren, and the men of thy captivity, and all the house of Israel *συλἐ-λυσαι* [f. is included] among those to whom the inhabitants of Jerusalem have said, You are far removed from the Lord: to us the land is given.

It seems to be the insulting of the present inhabitants of Jerusalem against those that were gone into captivity, and against all claimants but themselves. So that there is an emphasis in that term of ó, *The men of thy captivity*, which other translations have not. See the next verse.

19. *And I will give them one heart.]* ó, Another heart.

23. *The glory of the Lord went up — and stood upon the mountain which is on the east of the city.]* That must be mount Olivet.

XIII. 4. *O Israel, thy prophets are like the foxes in the deserts.]* ó, as *Eng.* *ἐν τοῖς ἐρήμοις*. But Theodoret says that Symmachus translated it better, *ἐν τοῖς ἐρειπίοις*, as foxes set to defend a breach in the wall. And this fits better with the following words, *Ye [prophets] have not gone up into the gaps [or, breaches] nor made up the fence for, &c.*

11. *There shall be an overflowing shower, and ye, O great hailstones, shall fall, and a stormy wind shall rent it.]* ó, ——— shower, and I will send great stones against the joints of it; and they shall fall on it: and a stormy wind; and it shall be rent. So *Vulg.*

XIII. 20.

XIII. 20. *I am against your pillows, wherewith* Ezekiel: *you there hunt the souls to make [them] flee: and I will tear them, &c.]* 6, — you there pervert [or, overthrow] the souls: and, &c. *Vulg.* — your pillows, wherewith you catch flying souls; and I will, &c.

XIV. 3. *These men have set up their idols in their heart.]* *Vulg.* Immunditiās suas. 6, — their own purposes, διαπονηα. And so y 4. That setteth up his idols. 6, Purposes. *Vulg.* Uncleanness. And *ibid.* I will answer him that cometh according to the multitude of his idols. 6, According to those things on which his heart is set. And y 6. Turn your selves from your idols. 6, From your purposes.

7. *Setteth up his idols — and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by my self.]* 6, Will answer him according to that in which he is held [or, to which he is inclin'd] or, to that which he thinks in himself.

The foregoing difference might be a various translation; but this must be a various reading.

9. *And if the prophet be deceived — I the Lord have deceived that prophet.]* Have infatuated. See the words following.

14. *Though these three men, Noab, Daniel, and Job were in it.]* Daniel was, it seems, at this time, a man of great name for wisdom and piety. This was the sixth year of Jeconiah's captivity, (for that is the last date mention'd, ch. viii. 1.) and consequently the twelfth of Daniel's captivity. He in the second year of Nebuchadnezzar, ann. 4111. having made known to the king his dream, and the interpretation, was by him made a great man, ruler over the province of Babylon, and chief governor of the wise-men there, Dan.

*Eliakim or
Jehoiakim*

Ezekiel. ii. 48. This presidency had now continued nine years to this year 4120. And in all that time his custom was to spend a considerable part of every day in prayer, supplication, and praising of God, *Dan.* vi. 10. So that he might now be reckon'd with *Noah*, *Job*, or other the most pious men.

XIV. 22. *Therein shall be left a remnant that shall be brought forth, [both] sons and daughters.*] ó, *Vulg.* Who shall bring forth thence sons and daughters.

Ibid. You shall be comforted concerning the evil that I have brought.] ó, ——— be brought to repentance.

XV. 4. *The fire devoureth both the ends of it.*] ó, The yearly cuttings of it.

XVI. 24, 25. *Thou hast built to thee an eminent place, and made thee a high place, &c.*] ó, and *Vulg.* and *Marg.* — a bawdy house — a brothel house.

And so in the next verse, *Thy high place.* And so *Y* 39. *Vulg.* *Lupanar* — *prostibulum*.

42. *And I will be quiet, and will be no more angry.*] ó, ——— and will regard thee no more.

43. *And thou shalt not commit this lewdness above all thine abominations.*] ó, Thou hast so acted impiety in all thy wickedness.

The negative is wanting in ó, or else redundant in *Heb.* No edition of ó, but *Comp.* has it.

49. *This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness.*] ó, ——— pride in her fulness of bread, and luxury of expensiveness. *Alex.* Of expensiveness in wine.

57. *Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria.*] ó, —

— as thou art now the reproach of the *Ezekiel* daughters of Syria.

XVI. 61. *And I will give them unto thee for daughters.]* ó, For edification. ó *Alex.* For trial.

XVII. 12. *The king of Babylon is come to Jerusalem, and hath taken the king thereof, &c.]* This is meant of *Nebuchadnezzar's* taking of *Jeconiah*, and placing *Zedekiah* upon a covenant and oath; and therefore should be express'd in *English*, *The king of Babylon came to Jerusalem, and took the king, &c.*

14. *That the kingdom might be base, that it might not lift it self up; but that by keeping of his covenant it might stand.]* ó, That it might be a poor kingdom, that it might not be totally taken away; but that by keeping the covenant it might stand [or, continue.]

XVIII. 11. *And that doeth not any of those duties.]* ó, And that goeth not in the way of his honest father.

17. *That hath taken off his hand from the poor.]* ó, That hath with-held his hand from injustice.

XIX. 1. *Take thou up a lamentation for the princes of Israel.]* ó, The prince.

All the context is concerning the king.

3. *And she brought up one of her whelps.]* ó, And one of her whelps went abroad.

5. *Now when she saw that she had waited, and her hope was lost.]* ó, — that he was taken from her, and her hope was lost.

7. *And he knew their desolate palaces.]* *Marg.* Their widows. *Vulg.* He knew how to make widows. *Cast.* He plundered their castles. ó, He liv'd [or was fed, or maintain'd] by his boldness [or, bold rapaciousness.]

Ezekiel.

Jeboiakim is generally spoken of as a very rapacious governor.

XIX. 10. *Thy mother is like a vine in thy blood.*] *ó*, Like a vine, and a pomegranate-flower. *Cast*. Thy mother was, in thy blood (*i. e.* when thou wast born) like a thriving vine.

This last fits best to the context: for the following verses speak of the good state that the country was in before *Jeboiakim*'s time, while his father *Josiab* liv'd; and the bad state since. 'Tis true, that *Jeboiakim* was now dead: but the prophet by an apostrophe bewails the mischiefs of his time.

14. *And fire is gone out of a rod of her branches, [which] has devour'd her fruit.*] *ó*, — came out of the rod [or, scepter] of her elect ones, which has devoured, &c. Meaning, I suppose, her kings. See the following words.

XX. 16, 24. *Their eyes were after their fathers idols.*] This is spoken of the people in the wilderness: And therefore though the history mentions no idols in the wilderness, but the calf, and *Baal-peor*; yet it appears by this text, as well as by *Amos* v. 26. that some of them still worshipped some of the *Egyptian* idols. See on that text of *Amos*.

27, 28. *Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. For when I had brought them, &c.*] *ó*, Thus far have your fathers provoked me in their transgressions in which they have transgressed against me. And I brought them—and they saw, &c.

46. *Set thy face toward the south.*] *ó*, Toward *Teman*. *Trem*. To the right hand.

XXI. 3. *I will cut off from thee the righteous and the wicked.*] *ó*, The unrighteous and the wicked. And so y 4.

'Tis pity but we knew which of these is the *Ezekiel*.
true reading. *Vulg.* is as *Heb.*

XXI. 9, 10. Say, *A sword, a sword is sharpened, and also furbished. It is sharpened to make a sore slaughter, it is furbished that it may glister: should we then make mirth? it contemneth the rod of my son, as every tree.* *Marg.* It is the rod of my son, it despiseth every tree.

Trem. Is this the rod of my son, when the sword despiseth all wood, *πᾶν ξύλον?* [*i. e.* it easily cuts through all wood.] And he hath given it to be furbished, that it may be handled.

Vulg. Say, *A sword, a sword is whetted and furbished. It is whetted to slay sacrifices, it is furbished to glister. Thou, who movest the scepter [or, rod] of my son, hast cut down every tree; and I have given it to be furbished, that it may be held in hand.*

ó, Say, O sword, thou sword, be thou whetted and enraged, that thou mayst slay sacrifices; be thou whetted till thou dost glister: ready for slaughter: slay, regard not: drive before thee every tree. He hath made it ready to grasp in his hand.

Vulg. has nothing of *making mirth.* ó, nothing of that; nor of *a rod*; nor of *my son*.

13. *Because it is a trial: and what if [the sword] condemn even the rod? it shall be no [more,] saith the Lord God.* ó, *Because it is justified: and what if even a tribe be thrust away? It shall not be, saith, &c.*

It is very common for one translator to render that, *a tribe*, which another calls *a rod*, or, *scepter*.

14. *Let the sword be doubled the third time; the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy*

Ezekiel. chambers.] *ô*, — it is the great sword of them that are slain; and it shall affright them. *Vulg.* The sword of the great slaughter, which makes them amazed.

XXI. 20. *That the sword may come to Rabbath — and to Judah.*] *Trem.* To Rabbath — or to Judah.

21. *For the king of Babylon stood at the parting of the way.*] *ô*, Will stand. So *Trem.* So the sense.

Ibid. He made [*i. will make*] his arrows bright.] *Vulg.* Throw his arrows together, *commiscens sagittas*; viz. to see which way the heads will fall, toward Rabbath, or toward Jerusalem.

23. *To them that have sworn oaths.*] *Trem.* *Istis juratis in juramenta multa.* *Exposition.* To those infamous perjurer'd Jews. See ch. xvii. 18.

24. *Because that ye are come to remembrance, ye shall be taken with the hand.*] *ô*, In all your iniquities, which you thus bring to remembrance, in them ye shall be taken.

27. *I will overturn, overturn, overturn it; and it shall be no more, until he do come whose right it is: and I will give it him.*] *ô*, Injustice, injustice, injustice will I make it; woe unto it: such it shall be till he do come, &c.

XXII. 5. *And they shall mock thee, who art infamous and much vexed.*] *ô*, And they shall make a mock of thee, which art noted for impurity, and great in wickedness.

9. *Men that carry tales to shed blood.*] *ô*, Robbers to shed blood.

15, 16. *I will consume thy filthiness out of thee. And thou shalt take thine inheritance in thy self in the sight of the heathen.*] *ô*, and *Vulg.* — and I will take thee for mine inheritance.

XXII. 18. *The house of Israel is to me become dross: all they are brass, and tin, and iron, and lead in the midst of the furnace; they are the dross of silver.]* ó *Vat.* The house of Israel is to me become all of them mixt with brass, and tin, and iron, and lead: it is mixed among [or, in the middle of] the silver. ó *Alex.* The house of Israel is become mixt with brass, and tin, &c.

Instead of the words [mixed in the middle of the silver] *Heb.* seems to have put in [mixed in the middle of the furnace] and so has made of it a very different representation. For in ó it is represented as a silver lump, but mixt with brass, tin, &c. and therefore to be melted in order to separate the base metals. But *Heb.* makes it all dross at first.

19, 20. *Therefore because ye are all become dross — I will gather you — As they gather silver, and brass, &c. into the midst of the furnace — to melt it.]* ó, Therefore because ye are all become mixed in one lump — I will gather you, &c.

Heb. it self names silver here; which shews that it should have been named y before. And this is plainer at y 22. As silver is melted — so shall you be melted. See *Isaiab* i. 25.

XXIII. 29, 30. — *Thy lewdness and thy whoredoms. I will do these things unto thee.]* ó, and *Vulg.* Thy lewdness and thy whoredoms have done [or, caused] these things unto thee.

42. *And a voice of a multitude being at ease was with her, and with the men of the common sort were brought Sabeans from the wilderness.]* ó, And they struck up a fit of music, and with men of the common sort that came from the wilderness.

Neither ó nor *Vulg.* have any thing of *Sabeans*; nor *Trem.*

Ezekiel.

XXIII. 45. *And the righteous men, they shall judge them after the manner of adulteresses.]* ó, ἄνδρες δίκαιοι αὐτοί, The justices themselves shall judge them, &c.

XXIV. 2. *Write thee the name of the day.]* Compare 2 Kings xxv. 1. It will appear the same day.

4. *Fill it with the choice bones.]* ó, The flesh taken off from the bones.

17. *And eat not the bread of men.]* ó here is as Heb. But *Vulg.*—the bread of mourners.

Dr. Hammond on Matt. ix. 23. says, the Heb. signifies so, and that it should be translated so, here and at y 22. 'Tis certain That makes the plainer sense. They had, it seems, something like our biscuit at funerals. And as appears here, they went without shoes, and without any tire [or, covering] on their head. They wore a muffler over their lips, &c.

XXV. 3. *Because thou saidst, Aba, against my sanctuary—and against the land of Israel, when it was desolate, &c.]* ó, Because ye expressed a great joy, &c.

It is to the children of Ammon that he speaks. The last date of time was, ch. xxiv. 1. the ninth year: but this prophecy must have been after that time; because it speaks of the captivity and desolation, which was not till the eleventh year. In Ezekiel, as in the other prophets, the prophecies against the nations are put together; though some of them were earlier, and some later.

12. *By taking vengeance, and hath greatly offended, and revenged himself.]* ó,— and hath bore a grudge, ἐμνηστράχυσαν—

15. *Have taken vengeance with a despiteful heart, to destroy it for the old hatred.]* ó, ——— being glad

glad at their heart, to destroy even to the last *Ezekiel*.
man.

XXVI. 4. *I will also scrape her dust from her, and make her like the top of a rock.]* ó, — grind [or, scatter] her mold from her.

6. *Her daughters which are in the field shall be slain with the sword.]* ó, — which are on the continent, shall be destroy'd by the sword. So Cast.

Meaning, I suppose, the cities subject to her. The common name for the lesser cities that are subject to any metropolis, is, *her daughters*. See y 8. where ó is ἀνελεῖ.

10. *When he shall enter into thy gates, as men enter into a city wherein is made a breach.]* ó, — out of a field [or, continent.]

14. *Thou shalt be built no more.]* Not in the same place. But there was the city of Tyre, a strong and rich place in ages after *Nebuchadnezzar*, as in *Alexander's* time and after. In the later times it was on an island. Those remains, or ruins, on the continent, were call'd *Palatyrries*. *Isaiab*, ch. xxiii. prophesied its destruction, and its restoration after 70 years. Books of travels say, the island is now almost sunk in the sea.

20. *That thou shalt not be inhabited; and I shall set glory in the land of the living.]* ó, — nor rise any more into the land of the living.

The mistaken reading that is in *Heb.* is ancient. *Vulg.* is as *Heb.*

21. *I will make thee a terror, [ó, a ruin] and thou shalt be no more.]* This is repeated, chap. xxvii. 36. See on y 14.

XXVII. 15. *The men of Dedan were thy merchants, many isles were the merchandise of thy band: they brought thee for a present, horns of ivory and ebony.]*

Ezekiel. ebony.] ó, The Rhodians [*ó Alex. the Aradians*] were thy merchants: they filled thy market from the isles with elephants teeth, and thou payedst them.

17. *Land of Israel—they traded—wheat of Minnith, and Pannag, and boney.]* ó,—wheat, and ointment, and cassia, and choice honey.

28. *The suburbs [Marg. waves] shall shake at the sound of the cry of thy pilots.]* ó, Thy pilots shall be in a terrible fright at the sound of thy cry.

30. *And shall cause their voice to be heard against thee.]* ó, Shall howl for thee.

XXVIII. 18. *Thou hast defiled thy sanctuaries in the multitude of thine iniquities by the iniquity of thy traffick.]* ó, For the multitude of thy sins, and the iniquity of thy traffick, I have profaned thy holy places.

23. *The wounded shall be judged in the midst of her by the sword upon her on every side.]* ó, They shall fall down wounded with the sword in thee, and round about thee.

XXIX. 1. *In the tenth year, tenth month, twelfth day.]* ó,—twelfth year, tenth month, first day.

This date in ó of the twelfth year seems probably the true one. The date of the visions has yet proceeded in a chronological order; and the last was the eleventh year. The tenth year was while Jerusalem was besieged; the twelfth, a year after it was burnt.

4. The last clause of this verse, which repeats what was said just before, is not in ó.

5. *I will leave thee [thrown] into the wilderness.]* ó, I will throw thee ἐν ταῖς.

I make no doubt but the original reading of ó, here was ἐν τῇ ἄχῃ, into, or upon, the grass
or

or reeds by 'the river side: For *אַך* is a known *Ezekiel* Egyptian word for the grass or reeds on the edge of the Nile. For *leave* instead of *throw*, see on ch. xxxii. 4.

XXIX. 10. *Make the land of Egypt utterly waste—from the tower of Syene even unto the border of Ethiopia.*] *ó*, From Migdol and Syene to the border of Ethiopia.

Sir Walter Rawleigh observes that by *Cush* (which *ó* and most translators render, *Æthiopia*) cannot be meant here *Æthiopia* above *Egypt*; for *Syene* is in the bounds of them two: and to say, From the south border of *Egypt* to the north border of *Ethiopia*, would be no distance at all. Therefore he (as *Trem.* also in his translation) takes *Cush* to signify here (as it does indeed in many places) not *Æthiopia* (at least, not that *Æthiopia*) but *Arabia deserta*.

17. *And it came to pass in the twenty-seventh year, first month, &c.*] This prophecy is dated fifteen years by the lowest account, after the last; which was likewise against *Egypt*. But this seems sent when the thing was on the point of execution. For *Nebuchadnezzar* quickly after the siege of *Tyre* (which had now lasted thirteen years) invaded *Egypt*.

XXX. 9. *In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid: and great pain shall come upon them, as in the day of Egypt.*] *ó*, In that day shall messengers go forth, hastening to destroy *Ethiopia*; and trouble shall come upon them in the day of *Egypt*.

Eng. by putting [as] into the last clause (which no other translation does) mars the sense.

13. *I will destroy the idols, and cause [their] images to cease out of Noph; and there shall be no more*

Ezekiel. more a prince of the land of *Egypt*.] *6* *Vat.* I will destroy the great men from *Memphis*, and the princes of *Memphis* from the land of *Egypt*; and they shall be no more.

6 *Alex. Ald.* I will destroy the abominations, and make to cease the great men of *Memphis*, and the princes of *Tanis* from the land of *Egypt*; and they shall be no more.

Isaiab's prophecies against *Egypt* are commonly against the princes of *Zoan*, and *Noph* (or, *Tanis* and *Memphis*) as *6* is here. See *If.* xix. 11, 13, &c. No edition of *6* does say, that there shall no more be a prince of *Egypt*.

XXX. 20. *It came to pass in the eleventh year, &c.*] One prophecy against *Egypt* had been the tenth or twelfth year: Another, the twenty-seventh: Now it goes back to mention one in the eleventh, which was the year of the destruction of *Jerusalem*; and another in the same, chap. xxxi.

24. *And he [Pharaob] shall groan before him with the groanings of a deadly wounded man.*] *6*, *And he [Nebuchadnezzar] shall take the plunder thereof, and seize the spoils thereof.*

XXXI. 3. *And his top was among the thick boughs.*] *6*, Reached to the middle of the clouds: and so *ÿ* 10. and *ÿ* 14.

9. *I have made him fair, &c.*] This being spoken of the king and kingdom of *Assyria*, which was now destroy'd, and his fairness gone; the proper *English* would be, *I made him fair*; or, *I had made him.* *Trem.* is, *Effeceram.* And *ÿ* 11. *I delivered him.* And *ÿ* 10. where the words are, *Therefore thus saith the Lord God*; the sense, I think, is, *Therefore the Lord God said.* And in the next words, though the present *Heb.* and *6* are, *Because thou hast lifted up thy self* (as if *Ni-*
nive

nive had been then in being, to be spoke to,) *Ezekiel*.
Vulg. is, *Because he lifted up himself.*

XXXI. 11. *He shall surely deal with him: I have driven him out, &c.]* Here again *Heb.* or *Eng.* have the future tense for a thing that was done and past. But *ó*, *He dealt with him, &c.*

12. *His boughs are broken by all the rivers.] ó*,
His boughs lie broken in all the fields.

13. *Shall all the fowls remain—beasts shall be.] ó*, *Remained—were—*

16. *All the trees of Eden—shall be comforted in the nether parts of the earth.] ó*, — *comforted him; παρηκάλειν αὐτόν—*

XXXII. 2. *Thou camest forth with thy rivers.]*
ó, and *Vulg.* *Thou madest a pooking in thy rivers.*

3. *And they shall bring thee up in my net.] ó*,
 and *Vulg.* *And I will bring thee up, &c.*

4. *Then will I leave thee upon the land.] ó*,
 and *Vulg.* *Throw thee upon the land.*

5. *I will lay thy flesh upon the mountains, and fill the valleys with thy height.] ó*, — *with thy blood. Vulg.—sanie tuâ. Cast. Tabo tuo, with thy gore.*

'Tis wonder that *Trem.* (and *Eng.* following him) seeing so plain a sense in *ó* and *Vulg.* which had been the receiv'd bibles both of the *Greek* and *Latin* church from the beginning, should, for some criticism on the present *Heb.* alter it into words that have no sense. The like case is in the next verse, *The land wherein thou swimmeft.* No translation but *Trem.* has any thing of *swimming* here: Not *ó*, nor *Vulg.* nor *Cast.* nor *Old English Bible.* And *ibid.* *Fill the rivers with thee,* lege, *Fill the valleys with thee,* as here.

9. *Thy destruction among the nations, into the countries.] ó*, *Thy captivity among, &c.*

XXXII. 14.

Ezekiel.

XXXII. 14. *Then will I make their waters deep.*] ó, — quiet, *ἡσυχάσει ὑδάτα*. Cast. Tranquillabo. See the verse before.

18. *Cast them down [even] her and the daughters of the famous nations, unto the nether parts of the earth.*] This looks as if Ezekiel were to cast them down.

ó, The nations shall cast down her daughters dead, into the nether parts, &c.

26. *There is Meshec and Tubal, with all her multitude: her graves are round about him.*] ó, — and all his company round about his grave.

27. *And they shall not lie with the mighty which are fallen, &c.*] ó, [all editions but *Comp.*] And they are laid with the mighty [or, giants] which are fallen.

Heb. putting a negative to this sentence, makes the case of Meshec unlike all the rest.

Ibid. *Their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.*] ó, — bones, because they in their life-time put all men in fear.

28. *Yea, thou [Egypt] shalt be broken in the midst of the uncircumcised.*] ó, — shalt lie down — This is like all the rest.

30. *There be the princes of the north, all of them, and all the Zidonians, which, &c.*] ó, — and all the Assyrian warriors, which, &c. *Vulg.* — and all the hunters, which, &c.

The Sidonians, being so near the Israelites, and in the same climate, are not us'd to be reckon'd among the northern nations.

Ibid. — *With their terror they are ashamed of their might, and they lie uncircumcised.*] How strangely are these words put together!

ó, With

ó, With [or, notwithstanding] their terror and *Ezekiel*. their might, they are laid down uncircumcised.

XXXII. 32. *For I have caused my terror in the land of the living: and he shall be laid, &c.]* ó, For I have caused his terror, &c. *Vulg.* For he caused his terror, &c.

This last is doubtless the true reading, having been said in the case of all the rest; and now in the case of *Egypt*.

XXXIII. 21. *And it came to pass in the twelfth year of our captivity, in the tenth month, the fifth day, one that had escaped out of Jerusalem, came unto me, saying, The city is smitten.]* ó, — in the tenth year, &c.

It is plain in 2 *Kings* xxv. 2, 3, 4, &c. that the city was taken in the eleventh year of *Zedekiah*, (which must be the eleventh of *Jechoniah's* captivity) fourth month, ninth day; and on the fifth month was burnt. Therefore the date of ó here, that the news of it should come to *Ezekiel* in the tenth year cannot be true. And on the other side, that the news of it should be so long as from the eleventh year, fourth or fifth month, to the twelfth year, tenth month, viz. one year and five months in going from *Judea* to *Babylonia*, is very strange. If it had been said to be the eleventh year, tenth month (viz. five months after the burning) it had been more easy to explain. *Ezekiel's* abode was not at *Babylon* it self; but in the country nigh the river *Chebar*, which might be a considerable distance from *Babylon*. It had been promised, chap. xxiv. 26. that he should have the news.

24. *They that inhabit those wastes of the land of Israel, speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given to us for an inheritance.]* This seems to the

same

Ezekiel. same purpose, as what they said, ch. xi. 3. *This city is the cauldron, and we be the flesh;* and to explain it.

XXXIII. 33. *And when this cometh to pass (lo, it will come) then shall they know that a prophet hath been among them.]* ó, And when it cometh, then they will say, Lo, it is come. And they shall know, &c.

XXXIV. 2. *Woe to the shepherds of Israel, that do feed themselves: should not the, &c.]* ó, O ye shepherds of Israel, should shepherds feed themselves? should not, &c.

3. *Ye eat the fat, and ye cloath you with the wooll, you kill them that are fed.]* ó, You eat the milk—— fat.

4. *But with force and cruelty have you ruled over them.]* ó, And the strong you have tired with labour.

In the modern phrase, by shepherds or pastors, are meant, teachers: But in the phrase of those times, kings and temporal rulers, and their ministers. See chap. xxxvii. 24.

16. *But I will destroy the fat and the strong.]* ó, and *Vulg. è contra*, I will preserve, φυλάξω, *custodiam*, the fat and the strong.

See verse 4. in ó, where the fault was, tiring out the strong.

27. *Deliver them out of the hands of those that served themselves of them.]* ó, —— those that enslaved them.

31. *Ye my flock, the flock of my pasture [are] men; and I am your God.]* ó, Ye are my sheep, the sheep of my pasture; and I am the Lord your God.

XXXV. 9. *Thy cities shall not return.]* ó, Shall not be inhabited [or, rebuilt.] So *Vulg.*

XXXV. 12,

XXXV. 12. *The mountains of Israel——they* ^{Ezekiel.} *are laid desolate, they are given us to consume.]* ó, *Marg. Vulg.——given us to devour [or, eat up.]*

XXXVI. 3. *Because they have made you desolate, and swallowed you up on every side.]* ó, *Because you have been disgraced and hated by those round about you.*

XXXVII. 1. *The band of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones.]* ó, —— *me, and the spirit of the Lord carried me out, and set me down in a field; and the field was full of bones of men.*

14. *Then shall ye know that I the Lord have spoken it, and performed it.]* ó,——*that I am the Lord. I have spoken it, and will do it.*

19. *And will put them with him, even with the stick of Judab, and make them one stick, and they shall be one in mine band.]* ó, *And will put them to the tribe of Judab, and they shall be one stick in the hand of Judab.*

23. *And I will save them out of all their dwelling-places wherein they have sinned, &c.]* ó, —— *deliver them from all their transgressions where- by they have sinned, &c.*

25. *And they shall dwell therein [in the land of Israel] they, and their children, and their childrens children for ever.]* The children, and childrens children dwelling there for ever, is not in ó *Vat.* but in *Alex. Ald. Comp. and Vulg.* it is. The next words, *tabernacle, and sanctuary,* (which, 'tis said, shall be in the midst of them for ever) are in ó, *κατασκήνωσις, and τὰ ἅγια μὲν.* By which it is not necessary to understand the material temple that was to be built. St. Hierom render'd τὰ ἅγια μὲν, not, *my sanctuary,* but, *my sanctification.* The temple rebuilt by Zorobabel, and made

Ezekiel.

more beautiful by *Herod*, did not continue very long.

XXXVIII. 2. *Set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal.* Theodoret says, that these are Scythian nations; and Josephus says, the Magogians are those which the Greeks call Scythians. Those of Tubal, the Greeks call Iberians; and those of Meshech, Meschinians, i. e. Cappadocians. But as Meshech is in *ó* and *Vulg.* Mosock; *Cast.* thinks that it denotes those whom we now call Muscovites. But as *Cast.* says, so I must say, that for the main of this whole prophecy, I do not understand what it means: For there has not been yet any time when the Jews being in possession of Judea, have been attack'd by any Scythian nation, and have overcome them. It seems to relate to some passage or event which is yet future. And so 'tis said, *ý 8. In the latter years thou shalt come:* or, as *ó* is, *In the last time of years it shall come:* and *ý 16. It shall be in the latter days.* *ó, The last days.* The book of Revelations speaks of it as to be after the Millennium, ch. xx. 7, 8. and therefore Grotius, Hammond, and those few that think the Millennium to be past, apply it to the Turks, who were a nation of Scythians. But the Turks did not attack the Jews in Judea: They had been expell'd long before by the Romans. Nor have the Turks yet the fate of Gog. Trem. takes Gog to signify Asia Minor, which was for some time in the hands of the kings of Syria, whom Daniel calls, kings of the north: And these did indeed at times very much infest the Jews: and sometimes the Jews had great victories over them, especially in the time of Simon the high-priest, as is related, 1 Maccab. xiii. and xiv. But there was nothing that could be call'd a Millennium before

before that. And Gog is spoken of here, as de-Ezekiel. feared and destroy'd, not by human force.

XXXVIII. 8. *The mountains of Israel which have been always waste.*] ó, The land of Israel which hath been wholly waste.

13. *With all the young lions thereof.*] ó, And all the villages thereof.

14. *When my people Israël dwelleth safely, shalt thou not know it?*] ó, ——— shalt thou not be stirred up?

21. *Througout all my mountains — every man's sword shall be against, &c.*] The words [throughout my mountains] are not in ó, nor any thing like them.

23. *Thus will I magnifie my self, and sanctifie my self, and I will be known.*] ó, And I will be magnified, and sanctified, and glorified, and will be known.

XXXIX. 2. *And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel.*] Old English Bible. I will come upon thee, and will punish thee with six plagues, and lead thee from the north, &c. *Frem.* I will bring thee back, drawing thee with a hook of six prongs, and lead thee. *Cast.* and *Ar. Mont.* *Sextabo* te; that is, says *Cast.* I will punish thee with six plagues. *Pagnin.* as *Eng.*

Neither ó nor *Vulg.* have any thing of six. But plainly ó, I will bring thee, and lead thee, and cause thee to come up from the farthest north. *Vulg.* I will bring thee about, and lead thee out, and make thee come up, &c.

All this disturbance is probably caused by the mis-spelling of some Hebrew word.

Ezekiel. XXXIX. 6. *A fire on Magog, and among them that dwell carelessly in the isles.]* ó, *A fire on Gog, and the isles shall be peaceably inhabited.*

14. *And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain.]* ó, and *Vulg.* And they shall send men to go continually about the country to bury those that remain.

The *Heb.* scribe has wrote [passengers] twice; *passing through the land to bury with the passengers.* *Trem.* translates it as a repetition; *transituros per regionem, transituros ut sepeliant.*

20. *Ye shall be filled at my table with horses and chariots, with mighty men, &c.]* ó, — horses and their riders, with mighty men, &c.

The *English* translators should, if they would use the word *chariots*, have render'd it (as they have done at some other places) [men of the] chariots: for birds do not eat chariots.

26. *When they dwelt safely in their land, and none made them afraid.]* ó, They shall dwell—shall make them afraid.

28. *And have left none of them any more there.]* St. *Hierom* observes that this is not in ó.

29. *Neither will I bide my face any more from them: for I have poured out my spirit upon the—]* ó, — from them, now that I have poured my anger upon the—

XL. 1. *In the five and twentieth year of our captivity — the fourteenth year after the city was smitten.]* After *Jeconiah's* captivity, *Zedekiah* reign'd eleven years; the fourteenth after that, was twenty-five.

5. *So he measured the breadth of the building one reed, and the height one reed.]* ó, — of the outward wall—

All that translate it [building] do own in their *Ezekiel*. notes that it was the wall. All the space of the temple with all its courts, was in this vision represented as a square space of ground on the top of an hill, encompass'd with a four-square wall, of which each side was 500 cubits long; *i. e.* by the common cubit about 55 rods of *English* measure: by a cubit and a span, about 63. The content, 20 or 25 acres. The wall about 10 foot thick, and 10 foot high.

The description of the spaces, buildings, and measures contained in it, is very difficult to explain, and has taken up volumes written by learned men upon it. And the drift, or aim, of the whole vision much more difficult. For it is certain that the *Jews* after their return never had any such building, nor any such division of their country, as is in this, and the eight following chapters describ'd. Some that read the books of the Rabbi's, mention a tradition of the *Jews*, That they, when they teach their children to read the bible, do not suffer them to read these last nine chapters of *Ezekiel*, nor the third chapter of *Genesis*.

In notes so short as mine must be, I can only, where the readings of *Heb.* and *ó* do differ, mention such as where *ó* seems to be the right; which are a great many, as they that make maps or descriptions of the whole do confess.

XL. 6. *And went up the stairs thereof, and measured the threshold of the gate, one reed broad, &c.] ó, ——— the seven stairs——*

What is here call'd, the two thresholds of the gate, each six cubits thick, *Cast.* takes to be the ends of the wall jetting to the gate, which were of that thickness.

Ezekiel. XL. 7, 8. *And between the little chambers were five cubits, &c.]* In *ó* it is to this sense, that from the gate to the first little chamber was six cubits: then the distance to the second little chamber was five cubits; and that between the third little chamber and the further wall was eight cubits.

9. *And the posts thereof two cubits.]* *ó*, καὶ τὰ ἄλγεῦ πηχῶν δύο· meaning, I suppose, to keep the original word: and that was best in a thing of so uncertain signification. *Vulg.* is, And its front two cubits. *Trem.* Its thresholds two cubits. *Cast.* Its appendices two cubits. By which I think he means, the protuberances or jettings-out of the upper part of the building beyond the perpendicular of the foundation. What *Eng.* means by rendering it, *posts*, I know not. *Trem.* puts *limina*; but says the *Heb.* is, *superliminare*. *Alex.* here for two has ten.

14. *He made also posts of threescore cubits, even unto the posts of the court round about the gate.]* *ó*, The front of the porch of the outer gate was twenty cubits, &c. *Vulg.* Fronts of sixty cubits.

N. B. *ó* never speaks of the angel's making any thing, but shewing the prophet the vision of them ready made. None but *Eng.* of making posts of sixty cubits, above an hundred foot. Nor does any one else call them posts.

16. *Narrow windows to the little chambers, and to their posts.]* Windows to posts were never known. *Vulg.* To the fronts. *Cast.* To the appendices. *Trem.* Superliminaribus. *ó* keeps the *Hebrew* word, אֵילָאִן.

They seem to be the galleries or jettings-out of the upper rooms.

XL. 17. *Then brought he me into the outward* Ezekiel.
 court.] *ó*, Into the inner court.

I should think this latter to be a true reading:
 For they had been in the outer court, surveying
 it all this while.

19. *From the forefront of the lower gate, unto—
 &c. an hundred cubits east-ward and north-ward.]*
ó, — an hundred cubits [of the court] looking
 east-ward: then he brought me to the north.

He that reads the verses before and after, will
 see this to be a plain amendment: For from *ý* 6.
 to this place is a survey of the court on the east-
 side; from this to *ý* 23. inclusive, of the court
 on the north-side; thence to 27. of the south-
 court; and the last words of each survey, are,
 that it was the length from gate to gate an hun-
 dred cubits: So that the *Heb.* scribe here has
 dropp'd the words [Then he brought me to.]

23. *The gate of the inner court was over-against
 the gate toward the north, and toward the east.]*
 This translation is absurd; and so is *Vulg.* and
 all the translations from *Heb.*

ó, The gate of the inner court looking to-
 ward the north, was after the fashion of that
 which looked toward the east: *i. e.* The inner
 gate of this north-court was like the inner gate
 of the east-court; which he had describ'd be-
 fore: So that *Heb.* has dropp'd the words [was
 after the fashion of the gate.]

24. *According to these measures.]* *ó Vat.* is so:
Κατὰ τὰ μέτρα ταῦτα. But *ó Alex.* *Κατὰ τὰ μέτρα
 τὰ αὐτά,* according to the same measures, viz. the
 same that had been in the east-court: which is
 plainly the sense. And so it is in *ý* 28, and 29.
 where *Eng.* is, *these measures*; *ó Vat.* *ταῦτα.* but
Alex. *τὰ αὐτά.* And so *Cast.* is forc'd to render
 those places, *iisdem illis modulis.*

Ezekiel. XL. 30. *And the arches round about were five and twenty cubits long, and five broad.]* ó, There were windows to it, and to the αἰλαμμοῖς round about: its length was fifty cubits, and its breadth twenty-five.

Heb. had the last words, misplac'd, I think, in the verse before: and *Trem.* makes it a repetition of them; and that here length is put for breadth; twenty-five broad, and five [decades] long. See *Marg.*

42. *The four tables—a cubit and an half long, a cubit and an half broad, and one cubit high.]* ó, A cubit and an half broad, and two and an half long.

43. *And upon the tables was the flesh of the offering.]* ó, And over the tables was a covering [or, umbrella] to keep off rain and heat.

44. *And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the north-gate: and their prospect was toward the south, one at the side of the east-gate having the prospect toward the north.]* ó, And he brought me into the inner court; and behold, two chambers in the inner court: one at the back of the north-gate having a prospect toward the south, and one at the back of the south-gate having a north prospect.

ó has nothing of *fingers*; nor could they have either of these chambers: for in the next words they are otherwise dispos'd of. *Cast.* here follows ó.

48. *He measured [each] post of the porch, five cubits on this side, and five cubits on that side.]* ó *Alex.* and *Vulg.* and *Cast.* He measured the porch, five cubits in breadth one way, and five the other way.

I suppose it was ten cubits broad: But no post Ezekiel.
is five cubits.

XL. 49. *The length of the porch was twenty cubits, and the breadth eleven cubits.*] *Vulg.* as *Heb.* *ó Vat.* (and *Alex.* I suppose)—twelve—. *ó Ald.* —ten: Which is thought the true.

Ibid. *He brought me up by steps.*] *ó,* Ten steps.
Vulg. Eight steps.

Ibid. *And there were pillars by the posts, one on this side, and another on that side.*] *ó,* —to the porch—. *Vulg.* In the front.

XLI. 1. *And measured the posts six cubits broad.*] *Vulg.* The front. *Trem.* The threshold.

3. *Then went he inward, and measured the post of the door two cubits, and the door six cubits, and the breadth of the door seven cubits.*] There is no restoring the sense of this without the help of *ó*. It is the description of the partition-wall (and the door in it) between the Holy, and the Holy of Holies: it must be 20 cubits long; for that was the breadth of the rooms it was to part: and it was, as seems, two cubits thick. Now *ó* is

ó, And measured the *αιλ* of the door [which must mean the thickness of the posts, or ends of the wall, to which the door was hung] two cubits; and the door six cubits [broad] and the *επαυιδας*, shoulders [or, sides] of the door [*i. e.* the spaces of wall on each side of the door] were seven cubits on one side, and seven cubits on the other.

Now these fourteen, with the six of the breadth of the door, do make twenty, which was the breadth of the house. But the present *Heb.* had lost seven of them.

6. *And the side chambers were three, one over another, and thirty in order: and they entered into the wall which [was] of the house for side-chambers*

Ezekiel. bers round about.] ó, And the side-chambers [were] side-chamber over side-chamber, thirty; thrice twice: and there was a distance between the wall of the house and the side-chambers round about.

Of that *תלת* *דל*, thrice twice, I guess the *דל* is irreptitious; and the meaning to be, that there were 30 chambers, each 3 stories high. For *תלת* *דל*, ó *Alex.* is, *ש*, *תלת*. *Ald.* *ש*, *תלת* *דל*.

XLI. 12. The building before the separate place at the west end, was seventy cubits broad, and the wall of the building was five cubits thick round about, and the length ninety cubits.] *Cast.* and *Trem. Exposit.* All beside the separate place was seventy, the separate place it self twenty, the walls on each side five, make in all an hundred.

22. The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof were of wood.] ó, ——— high, and the length two cubits, and the breadth two cubits; and it had horns: the basis and sides of it were wood.

XLII. 1. Then he brought me forth into the utter court, the way toward the north, &c.] ó, He brought me to the inner court toward the east, over-against the gate toward the north; and lo, five chambers. *Alex.* Fifteen chambers. *Heb.* and *Vulg.* A chamber.

In this whole chapter (which *Cast.* who comments on *Heb.* text, calls *locum confusum*, & *multo impeditissimum*) there are so many differences between *Heb.* and ó, that it is to no purpose for me to note them, unless I could understand one or the other. Only in *¶* 16, 17, 18, 19. those lengths which *Heb.* calls 500 reeds, are in ó 500 cubits; which is plainly the true reading. For the reed was 6 cubits; and 500 reeds would make

the lengths there spoken of 3000 cubits: Where- *Ezekiel.*
as it is plain that the whole temple with all its
courts had no such length in it.

XLIII. 8. *In setting — their posts by my posts,
and the wall between me and them, they have, &c.]* ó, — posts, and they have made my wall as a
common partition-wall between me and them;
they have defiled, &c.

14. *From the lesser settle to the greater settle
shall be four cubits, and the breadth one cubit.]* ó,
as *Eng.* Cast. From the lesser settle of the breadth
of one cubit to the greater settle, shall be four
cubits.

15. *So the altar shall be four cubits.]* ó, The
Ariel. That is, all that part of the altar 12 cubits
square and four high, which stood above the
area that was 14 cubits broad.

21. *And he shall burn it in the appointed place
of the house without the sanctuary.]* ó, and *Vulg.*
In the separate place of the house [or, separate
from the house] without the sanctuary.

The words in *Eng.* do contradict themselves.
The command is no other than was always ob-
serv'd by *Moses's* law; That a sin-offering for
a priest (as this was, *¶* 19.) the blood should be
offer'd in the temple, the flesh burnt in some
profane place. And so ó is here.

XLIV. 1. *The way of the gate of the outward
sanctuary.]* ó, The outer gate of the sanctuary.

10, 11, 13, 15. *The Levites that went astray
from me— Shall stand before the people to minister
unto them—. But they shall not come near unto me,
to do the office of a priest unto me—. But the priests,
the sons of Zadok, they shall come near to me, to
minister to me.]* Many of the Christian clergy
now-a-days do inflict on themselves that disgrace
and punishment, which God here inflicts on the
priests

Ezekiel. priests that had apostatiz'd. They take to themselves only that part of the divine office, which is the ministring to the people, in sermons, &c. leaving to their assistants (whom they call their curates) all that part of the office, which is the ministring to God, in prayers, &c. This is to make them *their curates* indeed; *i. e.* the men that must take care of their souls.

XLIV. 20. *Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.]* ó, They shall not shave their heads, nor make them bald of hair; they shall by all means cover their heads.

24. *And in controversy they shall stand in judgment.]* ó, And in a controversy of blood they shall stand in judgment.

30. *The first of all the first-fruits of all things, and every oblation of all of every sort of your oblations, shall be the priests.]* ó, The first-fruits of all, and the first-born of all, and all heave-offerings.

XLV. 1. *Ye shall offer an oblation to the Lord, an holy portion of the land: the length [shall be] the length of five and twenty thousand [reeds,] and the breadth [shall be] ten thousand.]* ó, — of the land: the length five and twenty thousand, and the breadth twenty thousand. ó *Ald. as Heb.* Ten thousand.

Neither *Heb.* nor ó does express what measures these were, cubits or reeds. One would think it to be reeds, because the 25000 seems to be the extent of all the country from east to west. Now 25000 cubits make but about eight *English* miles; but 25000 reeds make about fifty miles, which may be about the breadth of *Judea* from the sea to *Jordan*.

But

But on the other side, a reason that it should be cubits, is, that the text proceeding to speak of the measure of the temple, with its areas, or courts, makes it 500 square; which must be 500 cubits square: for that was spoken of before (see on ch. xlii. 1.) as the measure of the temple. *Eng.* as *Trem.* make it reeds. *Cast.* Cubits. *Vulg.* and *ó* (as *Heb.*) leave it undetermined.

As to the difference between *Heb.* (which here and in the following texts, makes the breadth of the priests part 10,000, and that of the Levites, as much) and *ó*, which gives to each 20,000. of breadth; 'tis plain that *Heb.* is right written, and *ó* wrong. For the whole of the holy portion (or, *exceptitium*, as *Cast.* calls it) for priests, Levites, and city, was 25,000 square. Now if the priests had 20,000 breadth, and the Levites as much, and the city 5000, one side would be 45,000. But every side of the square was 25,000. And yet the same difference is repeated in *ó* several times.

XLV. 5. *And the five and twenty thousand of length, and the ten thousand of breadth shall also the Levites—have for themselves, for a possession for twenty chambers.]* *ó*, Also five and twenty thousand of length, and twenty thousand [*lege*, ten thousand] of breadth, shall the Levites—have for themselves, for a possession of cities to dwell in.

So many hundred acres of land were fitter for cities and farms, than for chambers. *Eng.* by putting in the particle, *the*, does marr the sense; for this was a new allotment.

7. *And the length [of the prince's part] shall be over-against one of the portions.]* *ó*,—be as one of the portions.

XLV. 8.

Ezekiel. XLV. 8. *In the land shall be his possession in Israel, and my princes shall no more oppress my people, &c.]* ó, And it shall be his possession in Israel, and the princes of Israel shall no more oppress my people.

Meaning (as the following words shew) that what the prince expends, shall not be rais'd by taxes and excises on the people, but out of his own lands, which are here order'd to be set out for him. The *English* translation of *Heb.* should have been, *His possession in Israel shall be in land.* To say, *In the land*, loses the sense. *Vulg.* De terrâ erit, &c.

13. *This is the oblation that you shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.]* ó, This is what ye shall offer for first-fruits, one sixth of an ephah out of an homer of wheat, and one sixth of an ephah out of an homer of barley.

So that the first-fruits of wheat and barley was to be a sixtieth part of the whole: for an ephah is the tenth of an homer; and so the *Jewish* writers determine. See *Dr. Wotton*. The first-fruits of oyl were by *Heb.* in a lesser proportion.

14. *Concerning the ordinance of oyl, the bath of oyl, [ye shall offer] the tenth part of a bath out of the cor, [which is] an homer of ten baths; for ten baths are an homer.]* ó, The ordinance for oyl, is, one cotyla out of ten cotyla's; for ten cotyla's make an homer.

The first-fruits of oyl by *Heb.* is, an hundredth. By ó, a tenth.

15. *And one lamb—out of two hundred.]* ó *Vat. Alex. Ald.* Out of ten. *Comp.* Out of two hundred.

XLV. 15. *For a meat-offering, and for a burnt-offering, and for peace-offerings.]* ó, *For sacrifices, and for a burnt-offering, and for peace-offerings.*

It is not the custom of scripture to call any flesh a meat-offering. And the rule for meat-offerings comes after.

16. *All the people of the land shall give this oblation for the prince in Israel.]* ó, and *Vulg.* are as *Heb.* And yet there seems to be some mistake in the writing: For all the preceding is of first-fruits, and the quantity of them. But they were never given to the prince, but to the priests. Some translators render it here, *To the prince:* Some (as ours) *For the prince:* Some (as *Trem.* and *Marg. Eng.*) *With the prince.* The prince being nam'd in the first words of the next verse might perhaps give occasion to some scribe to insert the word here.

20. *And so shalt thou do on the seventh [day] of the month, for every one that erreth, or is simple: so shall ye reconcile the house.]* ó *Vat.* So shalt thou do on the seventh month: on the first day of the month thou shalt take of every one a portion [or, payment, ἀπαμειβαν] so shall ye reconcile the house.

ó *Vat.* has nothing of *erring* or *simple.* But *Alex.* and *Ald.* have. The *Heb.* scribe seems to have written, *seventh month*, without naming the day. And *Eng.* to have amended it wrong.

XLVI. 17. *But his inheritance shall be his sons for them.]* ó, *But [a gift] of inheritance to his sons shall be theirs.*

19. *And behold, there was a place on the two sides westward.]* *Vulg.* And behold there was a place turning westward. ó, And behold there was a separate place. See ch. xli. 12, 13.

XLVII. 1.

Ezekiel.

XLVII. 1. *Afterward he brought me again unto the door of the house.]* ὁ, πρὸ θύρας.

This must be the door of the ναός it self where the altar stood.

2. *Then brought he me out of the way of the gate northward.]* Out of the temple by the way of the north-gate.

He was in the east-court, and wanted to come to the outside of the east-gate: but he could not go out at the east-gate; because that was shut, ch. xlv. 1, 2. so he must go round by the north-gate.

Ibid. *Behold, there ran out waters, &c.]* These waters issuing out of the temple into the east-sea, or the valley of it, are prophesied of, not only here (where every thing seems to be mystical) but long before this time by *Joel*, ch. iii. 18. And after this time by *Zechary*, ch. xiv. 8. to flow into both seas.

XLVIII. 14. *They shall not sell of it, neither exchange, nor alienate the first-fruits of the land; for it is holy unto the Lord.]* ὁ, ——— nor shall the firstlings of that land, πρωτογεννήματα, be set apart [or, waved:] for it is holy to the Lord.

This may be a true reading: for whereas in all the rest of the land the firstlings that open'd the matrix were to be consecrated for the use of the priests, these need not, because it was glebe-land.

15. *And the five thousand that are left in the breadth over-against the five and twenty thousand, shall be a profane place for the city.]* ὁ, And the five thousand that are left of the five and twenty thousand, shall be, &c.

Of the 25,000 breadth, 20,000 had been dispos'd of to the priests and Levites: These 5000 that were left, were for the city. The words [over-

[over-against] do here (as in many places of *Ezekiel*.
Eng.) marr the sense.

XLIII. 27. *By the border of Zebulun—Gad a portion.*] None need wonder that in this distribution there should be seven tribes set to the north, and but five to the south: For if the temple and city be to stand where they did, the country so bounded as is here directed, will have its far greatest length to the north of the city. In the mean while it is plain that the ten tribes, as well as *Judab* and *Benjamin*, are to be restor'd. And so it is in that vision of the *Revelation*, which is something like this, There are sealed of every tribe twelve thousand.

35. *It was round about eighteen thousand measures.*] i. e. Four-square; and every side 4500, as was said. If those measures be reeds, the city is nine *English* miles square.

Daniel.

DANIEL was carried into captivity when very young. In the fourth year of *Jeboiakim*, *Nebuchadnezzar* having conquer'd *Judea*, order'd some of the choicest boys for beauty and wit of the blood royal and noblest families to be brought to *Babylon*; who being educated three years to the language and sciences of the *Chaldeans*, might be afterward fit to stand before the king. At the end of which three years, in the second year of *Nebuchadnezzar* (i. e. the second of his sole monarchy; for his father was living when he took *Jerusalem*) God revealed to *Daniel* both the matter of *Nebuchadnezzar*'s dream and the interpretation of it, which is recited here chap. ii. After which he was had in great esteem, honour, and preferment in that court and kingdom.

dom. And he liv'd to see the end of the *Babylonian* empire; and under the *Medo-Persian* empire was, in the time of *Darius*, and *Cyrus*, as much, or more honour'd than he had been under the other. He liv'd to the third year of *Cyrus*, as appears chap. x. 1. whether any longer we know not. He must then have been of a great age: For supposing he was at the year 4111. (when he interpreted *Nebuchadnezzar's* dream) but 20, he would then be on the 3d of *Cyrus* (4180.) 89 years old.

The subject on which most of his prophecies ran, was, the state of the chief empires and kingdoms that should be from his time to the end of the world, the revolutions of the most prevailing dominions on the earth: which are by him so plainly describ'd, that he that reads them now, seems to himself to read a history of the world that had been written in the time of the *Roman* empire, or, since that, in the prevailing times of Popery. Especially the fate of his own nation, the *Jews*, and of the kingdoms with which they should be chiefly concern'd, that of *Egypt* and that of *Syria*, is so plainly foretold, and the several oppressions and recoveries out of them, the several victories and defeats, so particularly express'd; that any of the kings of those times that made any great expedition, might have seen beforehand in these books what success he should have; as *Josephus* says *Alexander* did the success of his wars with *Darius*.

The utter desolation of *Jerusalem* and of the nation of the *Jews*, which he foretold should be after the end of seventy weeks, or 490 years from a certain period which he mentions, and should be not much above 550 from his own time, was very displeasing to the *Jews* that liv'd
near

near the end of that time, and that have liv'd since it. They would understand the words in any other sense rather than in that which is the plain and literal one; and which the event of that desolation continuing (now for above 1600 years; and to be continued, as our Saviour has foretold, till the times of the Gentiles be fulfill'd) does too plainly prove to them to have been the true one. It must be out of this dislike of the book and that prophecy in it, and of the prophecy that Messiah should be cut off, that they have since the time of that desolation alter'd the place in which they put the book of *Daniel* among their scripture books.

It is plain by most of the writers at and before and soon after the time of that desolation, that *Daniel's* book was accounted one of the books of the prophets, in an equal rank with those of *Isaiab*, *Jeremy*, *Ezekiel*, &c. 'Tis true that *Siracides*, who, ch. 48, 49. mentions *Isaiab*, *Jeremy*, *Ezekiel*, and the twelve minor prophets, has no mention of *Daniel*. But our Saviour, *Matt.* xxiv. 15. *Marc* xiii. 14. cites *Daniel* (and calls him *Daniel* the prophet) as having prophesied that desolation which was then near to come on that nation, and did quickly come: And if the unbelieving *Jews* do except against his authority, their own writers, *Philo* a little before the time of that desolation, and *Josephus* in and after it, do cite *Daniel* as a prophet, and in some respects the chiefest of them. *Josephus*, *Archæol.* l. x. 11. observes that he not only foretold the things that should be (as other prophets had done) but also the times when they should be; and particularly that desolation of the *Jewish* nation by the *Romans*, which was then effected.

But the later *Jews*, dividing their scripture books into the law, the prophets, and the hagio-

grapha (which last, they say, were written with a good and holy spirit, but not with a prophetic spirit) do put *Daniel* in the last class. Which is, among others, one of the plainest proofs of their aim to pervert the sense and authority of their own scriptures in their opposition to Christianity.

The beginning of this book is written in *Hebrew* to γ 4. of chap. ii. The following, to the end of chap. vii. is in the *Chaldee* language, which *Daniel* at that γ 4. calls the *Syriac*; and the last five chapters are again in *Hebrew*. What the reason of this was, we can only guess. He began his book in his own native language. When the affairs of the *Babylonian* kings and their speeches and edicts came to be discours'd of, he wrote the account of them in their own language: The last chapters which concern the world in general, and the *Jews* more particularly, are written in the *Jews* language.

The old *Greec* translation (call'd the *Septuagint* translation) of this book, is lost; and there is no *Greec* copy of it left entire, but *Theodotion's*. St. *Hierom* says, the Christian church rejected the old one, which had been us'd by the *Hellenist Jews* in our Saviour's time and before, for that it was unskilfully drawn, and did not rightly render the *Hebrew*. This would make a sceptical man enquire the more eagerly after it, as wishing to see what material differences of the prophecy there were in that old ϕ translation from the present *Heb.* or from *Theodotion's* which the Christians prefer'd. But that great man Abp. *Usher* has quell'd and satisfied that curiosity. He remember'd that *Justin Martyr*, who wrote before the time of *Theodotion's* translation, had in his Dialogue with *Trypho* the *Jew*, largely cited the prophecies of *Daniel*. Which citations must

be

be out of the old ó translation; for they are not *Aquila's* translation, as appears by comparing many scraps of *Aquila* that are left. He copied out the passages of *Justin*, and *Tertullian*, and *Clemens Alexandrinus*, which are the great and chief parts of chap. vii. and chap. ix. of *Daniel*; (and in them are the prophecies which a Christian would be most inquisitive to know) and they do not in any matter of moment (but only in the *Greec* phrase and expression) differ either from *Heb.* or from the translation of *Theodotion*, which is now in our *Greec* bibles. *Clem. Alex.* seems to have had *Theodotion's* translation; for he recites almost the same words. But *Tertullian's* *Latin* must have been from the old *Vulgat* or *Italic*, which was before *Theodotion's* time, and taken from the old *Greec* of ó. But there is no difference of moment in any of them.

I shall in my brief notes, where there is occasion to recite the *Greec*, set the mark ó, to it; it being to us instead of ó.

II. 5. *Your houses shall be made a dunghil.]* ó, *Daniel*. Shall be pulled down. So iii. 29.

30. *But for [their] sakes that shall make known the interpretation to the king.]* ó, But that the interpretation should be made known to the king. So *Vulg.*

33. *His feet part of iron, and part of clay.]* ó, and *Vulg.* Of potters ware. So in the texts following.

34. *A stone was cut out without hands.]* ó, and *Vulg.* Was parted from a mountain without hands. That this of ó is the true reading, see § 45.

40. *Forasmuch as iron breaketh in pieces, and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.]* ó, and *Vulg.* As iron breaketh in pieces, and subdueth

Daniel. all things; so that [the fourth kingdom] shall break in pieces, and subdue all.

The present *Chald.* has the former clause written twice.

II. 41. *Miry clay.*] *ó*, 'Οσεάω.

49. *But Daniel [sat] in the gate of the king.*]
ó, Was in the king's court.

Notwithstanding all this, and that this king owns, *ý* 47. that the God of the *Jews* was God of Gods; yet he in a while after robb'd and destroy'd his temple.

III. 1. *Nebuchadnezzar the king made an image of gold.*] *ó*, In the eighteenth year of *Nebuchadnezzar*, the king made an image of gold.

This date is not, it seems, in *Chald.* It is difficult to be accounted for: For he was from the latter part of his 17th year to some part of his 19th year employ'd in his wars against *Egypt* and siege of *Jerusalem*. *Daniel* is not mention'd in this trial: Perhaps he was absent somewhere else.

22. *The flame of the fire slew those men that took up Shadrach, Meshach, &c.*] *ó Alex.* is as *Chald.* But the other editions have not this clause.

23. *Fell down bound into the midst of the burning fiery furnace.*] Here *ó* adds, And walked about in the midst of the fire praising and blessing God. And in the next verse, The king heard them singing, &c.

If this addition of *ó* be true, the fire, that consumed nothing else of theirs, must have consumed their bonds. *ó* it self says they were thrown in bound, *παραδεμένοι*.

25. *The form of the fourth is like the Son of God.*] Here a scholion says, that the old *Septuagint* translation was, *is like an angel of God*. And those old translators do indeed generally

render

render the word [Son of God] so. See *¶* 28. *Daniel*. Perhaps *Eng.* might be more properly express'd, Is like a Son of God: for 'tis not likely that he had any notion of one son of God.

III. 29. *I make a decree, that every people, nation, &c. which speak any thing amiss against the God of Shadrach, Meshach, &c.]* This shews the date of *6*, placing this at his 18th year, to be wrong: For in his 18th or 19th year, he himself burnt God's temple. The chronology of *Marg. Eng.* sets this image at his 24th year.

IV. 8. *Whose name [was] Belteshazzar — in whom is the spirit of the holy gods.]* *6*, Whose name is *Baltazar* — who has in him the holy Spirit of God. So *¶* 9, and 18.

9. *Tell me the visions of the dream that I have seen, and the interpretation thereof.]* *6*, Hear thou the vision of the dream that I have seen, and tell me the interpretation thereof.

This dream was not like that of chap. ii. where *Daniel* was to tell the dream and interpretation too. He had, *¶* 7. told the magicians the dream: but they could not interpret it. And *¶* 8. he told *Daniel* the dream, and would not now ask what it was.

13. *Behold, a watcher, and a holy one came down from heaven.]* *Theodotion* keeps the original word *αἰν*. A scholion says that *6* had translated it, *αἰν*. *Vulg.* is as *Eng.*

15. *Leave the stump of his roots in the earth — in the tender grass of the field.]* *6*, — and with a tender shoot without.

27. *Break off thy sins by righteousness, &c. — if it may be a lengthening of thy tranquillity.]* *6*, and *Vulg.* Redeem thy sins by alms-deeds, &c. — perhaps God will be merciful to thy offences.

Daniel. IV. 29. *At the end of twelve months he walked in the palace [Marg. upon the palace] of the kingdom of Babylon.]* ó, ——— upon the temple of his kingdom in Babylon.

I suppose, upon the temple of *Bel*, of a vast height, where he might overlook all the city.

33. *Till his hairs were grown like eagles [seethers.]* ó, Till his hair was grown rough [or, big] as that of lions.

36. *My reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me.]* ó, ——— and I came to the honour of my kingdom, and my shape was restored.

V. 10. *Now the queen by reason of the words of the king and his lords, came into the banquet-house.]* ó, Now the queen came into the banquet-house, and said, &c.

11. *Wisdom like the wisdom of the Gods, was found in him; whom the king Nebuchadnezzar thy father, the king [I say] thy father made master of the magicians.]* ó, Understanding and wisdom was found in him; whom king Nebuchadnezzar thy father made master of the magicians.

VII. 9. *I beheld till the thrones were cast down, and the antient of days did sit.]* ó, I beheld till there were seats [or, thrones] placed, and the ancient, &c.

12. *As for the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time.]* ó, ——— beasts, their dominion was transferred [or, changed; *mu'lesadu*] and a continuance of life was given them, &c.

13. *And behold, [one] like the Son of man came with the clouds of heaven.]* This is the first time that the term, *Son of man*, is given to any that was

was more than man: It had been given to Eze- Daniel.
kiel often.

VII. 17, 18. *These great beasts, which are four, [are] four kings, [which] shall arise out of the earth. But the saints of the most High shall take the kingdom.*] ó, These four great beasts are four kingdoms that shall arise upon the earth; which shall be taken away; and the saints of the most High shall take, &c. *Just. Mart.* Which shall perish from the earth. But it seems a mistake of the scribe.

20. *And of the other [born] before whom three fell]* ó, — which thrust out three of the forms.

23. *The fourth kingdom upon earth, which shall be diverse from all kingdoms.]* ó, — shall surpass all the kingdoms.

24. *Ten horns — ten kings that shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings.]* ó, — and he will exceed in mischiefs all that were before him, and shall bring low three kings.

Vulg. is favourable to this horn, and says only, *Potentior erit prioribus, & tres reges humiliabit.*

25. *Until a time and times and the dividing of time.]* *Vulg.* *Tempus & tempora & dimidium temporis.* ó, *ἕως καιρῶν ἡ καιρῶν ἡ ἡμῶν καιρῶν.*

VIII. 11. *And the place of the sanctuary was cast down.]* ó, And the sanctuary shall be made desolate.

13. *The sanctuary and the host to be trodden under foot?]* ó, How long — that the sanctuary and the *δυναμὶς* shall be trodden under foot? *Vulg.* — that the sanctuary and the *fortitudo* shall be trodden, &c.

At v 9. the *δυναμὶς* of ó, and the *fortitudo* of *Vulg.* are in *Eng.* the pleasant land. And if it be taken

Daniel

taken so here, the question ask'd is, How long the temple, and the holy city, or, holy land, should be profan'd by *Antiochus*?

VIII. 14. *And he said unto me, Unto two thousand and three hundred days; [Marg. Heb. evening morning] then shall the sanctuary be cleansed.*

6, And he said to him, Till evening and morning days, two thousand four hundred; and the sanctuary shall be cleansed. So 6 *Vat.* But *Alex. Ald. Comp.* Two thousand three hundred.

This space of time from the beginning of the profanation by *Antiochus* to the cleansing of the sanctuary, is often spoken of in this book; or, at least, numbers which are obviously taken to signify that space. But in all the other places the number is much less than that which is mention'd here. In chap. xii. 7. (where the same thing seems to be meant) it is express'd, A time, times, and a half; which all interpreters, I think, expound three years and a half: which makes days 1260, if they be reckon'd without any intercalation. At γ 11, the number is 1290. And at γ 12, reckoning to a period something farther, 1335. In books written after the completion of this prophecy, it is said in 1 *Maccb.* i. 54. that on the 15th day of *Kisleu*, in the 145th year of the *Seleucidæ*, they set the abomination of desolation on the altar. And ch. iv. 52. that on the 25th of *Kisleu* in the 148th year [*ann. Per. Jul.* 4549.] *Judas* and the people, having cleansed the temple, offer'd burnt-offerings on the new altar. And yet at γ 54, that on the same day on which the altar had been defil'd, it was now again sanctified, viz. the same day three years: which might make one guess that at the foresaid chap. i. 54, the number 15 should be 25. And the rather because

Josephus,

Josephus, l. xii. 7. reciting this history (from *Daniel*. that book of *Macchabees*, I suppose) calls it the 25th. He says, that in the 143d year *Antiochus* having been forc'd by the *Romans* to leave *Egypt*, took *Jerusalem*, and carried away great spoils: And that two years after, in the 145th year, on the 25th day of that month which we, says he, call *Chasleu*, and the *Romans*, *December*, he came again to *Jerusalem*, and did the things there related, in profanation of the temple and the altar. And ch. xi. relating the restauration of it by *Judas Macchab.* says, it was on the same day three years. The desolation happen'd in the 145th year, and the temple was purified on the same day in the year 148. And says, This desolation happen'd according as *Daniel* had foretold 408 years before. And yet he himself had at l. x. c. xi. reciting some of the prophecies of *Daniel*, said, That he foretold that this *Antiochus* should confound the estate of the temple, and hinder the sacrifices for 1296 days. So it is in my edition, where the 6 is doubtless wrongly added by some scribe or printer. But however, the number is more than can be brought into the space of three years: And *Josephus* himself, in the preface to his books *de Bello*, says, *Antiochus* took the city of *Jerusalem*, and possessed the same for the space of three years and six months. And at several places in that book names the same space.

For this difference of numbers in the copies, we must note, that such kind of oppressions, and perversions of God's worship in a nation, do always begin by degrees: So that according to the different degrees of profanation of which a writer speaks, the beginning of it may be deduc'd from earlier or from later dates. So here, though

Daniel.

though the highest prevalence of this heathenism and profanation, the total disuse of the daily sacrifice, and of all offices of the temple, &c. began but in the 145th year, which was the ninth year of *Antiochus's* reign; and lasted from thence three years and a part (which is the result of any of the foresaid lesser numbers) yet the public encouragement and great spreading of this atheism and apostacy had begun in the former years of his reign; as we see in *1 Macchab. i. 12-16.* and the temple and daily sacrifice had been much neglected. And then in the 143d year (the 7th of his reign) he robb'd the temple of almost all its utensils, and encourag'd great numbers to renounce the *Jewish* religion, * 22-30. till at last came his absolute and tyrannical edict for the total forbidding any practice of it.

So that to the question, *How long shall be the vision concerning the daily [sacrifice,] The transgression, &c. The sanctuary and holy land to be trodden under foot?* the answer 2300 days (which makes six years and a part) is agreeable enough to the event.

Yet it is possible many readers will think that here also has been an error of the scribes, writing in *Heb. 2300,* (and in *6, 2400*) instead of 1300. which would more easily be conceiv'd to agree with the other in chap. xii. and is middle between the differences of them.

It is plain that *St. John* in the *Revelation*, where he foretels an apostacy and conculcation of religion of a much longer duration (being to be, as most understand it, of as many years as this was days) does in his expressions aim at an analogy to these places of *Daniel*; calling it sometimes, as *Daniel* does here, *A time, and times, and an half [or, part] of a time:* and sometimes

sometimes 42 months, and, when by days, 1260 *Daniel*.
days: each of which sums amounts to three years
and about a half; or, as it is in *St. John* to be
understood, as many years as three years and a
half has days.

VIII. 17. *At the time of the end [shall be] the
vision.]* ó, At the end of the time.

18. *As he was speaking with me, I was in
a deep sleep on my face toward the ground.]* ó,
and *Vulg.* and *Cast.*—I was greatly affrighted,
and fell—. So *¶* 18.

19. *For at the time appointed the end shall be.]*
ó, The vision shall be at the end of the time.

23. *When the transgressors are come to the full,
a king of fierce countenance, and understanding dark
sentences, shall stand up.]* ó, and *Vulg.* When
iniquity shall abound [or, be full] a king of an
impudent face, and understanding sophisms, shall
arise.

24. *He shall destroy wonderfully.]* ó, Corrupt
wonderfully. *Vulg.* *Supra quàm credi potest, uni-
versa vastabit;* do more mischief than could
have been thought.

25. *And through his policy also he shall cause
craft to prosper in his hand.]* ó, The yoke of
his collar shall prosper: deceit [or, hypocrisy]
shall be in his hand.

Ibid. *By peace he shall destroy many: he shall
stand up also against the prince of princes; but he
shall be broken without hands.]* ó, By hypocrisy
he shall corrupt many; and by the fall [or, de-
struction] of many he shall stand, and he shall
crush them as eggs in his hand.

26. *And the vision of the evening and morning,
which was told, is true.]* True, *i. e.* to be un-
derstood in its proper and ordinary sense. The
days which are number'd in it at *¶* 14. are so
many

Daniel. many natural days; and therefore call'd, evening morning days.

IX. 17. Cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.] *ó*, and *Vulg.* ——— for thine own sake, O Lord.

24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.] *Marg. Eng.* for [finish] has [restrain;] and for [make an end of sins] has [seal up sins;] and for [prophecy] has [prophet.]

Aq. τὸ τελῶσαι τὴν ἀδικίαν, καὶ τὸ τελειῶσαι τὴν ἀμαρτίαν, καὶ τὸ ἐξολοθίσαι τὴν ἀνομίαν, — καὶ τὸ τελῶσαι ὁρμητισμὸν καὶ προφήτην, τὸ ἀλειψαὶ ἡγιασμένον, &c.

Ar. Mont. ——— to anoint holiness of holinesses.

ó Vat. Seventy weeks are determined [or, cut out] upon thy people and upon the holy city, that transgression may be finished, and to seal up sin, and to wash off [or, blot out] iniquities, and to make reconciliation for sins, and to bring in everlasting righteousness, and to seal up vision and the prophet, and to anoint the Holy of Holies.

Tertull. adv. Judæos. Seventy weeks are abbreviated upon thy people, and upon the holy city, until the offence be antiquated [inveteretur] and sins be sealed up, and wickednesses be pardoned [exorentur] and everlasting righteousness be brought in, and the vision and the prophet be sealed, and He that is the Holy of Holies be anointed.

This

This must be translated out of the old δ that *Daniel*. was in use before *Theodotion's* translation. And in some copies of δ there is still found the old word, τὴ παλαιωθήσαι τὸ παράπτωμα.

Vulg. Seventy weeks are abbreviated upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be blotted out, and everlasting righteousness may be brought in, and the vision and prophecy may be fulfilled, and He that is the Holy of Holies may be anointed.

IX. 25, 26. *Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince shall be seven weeks and threescore and two weeks the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself, &c.* These words will be read in a different sense, according as the stops and punctuations and expletives are put to them. For if a stop be put after *seven weeks*, the sense will be, that to *Messiah the prince there would be seven weeks*: and then during 62 weeks following *Messiah* would continue, and then be cut off. But if the stop be put thus; *Unto Messiah the prince shall be seven weeks and threescore and two weeks. The street shall be built, &c.*

Then it was to be 69 weeks to *Messiah the prince*.

Some few late editors have put the stops in the former way: *Ar. Mont.* and *Trem.* and *Eng.* which has follow'd *Trem.* almost without reserve. And (to say the truth) both *Eusebius* and *Clem. Alex.* do seem by their discourses on the subject of this place, to have read so, and understood it so. And therefore they, by Χεῖρς ἡγούμενης (which in

Daniel. in Eng. is, *Messiah the prince*) do not understand our Saviour *Jesus Christ*, nor any one person; but indefinitely, an *anointed governor*, or, a *settled government*: and *Eusebius* expressly explains it to be, The series and succession of the high priests who had the government till *Herod's* time. In which way of expounding, the sense would be, that from the rebuilding of the city there should be seven weeks, *i. e.* 49 years before any settled government establish'd: And when one was establish'd, it should after 62 weeks, *i. e.* 434 years more, be cut off, or, abolished.

But *Tertullian* (who must have had a translation from the old *ó*) ends the period with a stop after the 62 weeks; and argues against the *Jews*, that *Messiah* must have been come, and also have been cut off, at the end of 7 weeks and 62 weeks, *i. e.* 69 weeks, *i. e.* 483 years after the time set by *Daniel*: And that the end of those years was then past by above 160 years; and consequently that *Jesus* was *He*. And his copy has the particle *et*, beginning a new sentence, immediately after the number of weeks, and before the building again of the street. And so has *Theodotion* in all the copies of his translation, except that in *Clem. Alex.* And so have almost all Christians, except those that I mention'd, ever read the place, and have so understood it. The present *ó* translation (*i. e.* *Theodotion's*) is thus:

ó, Know therefore and understand that from the going forth of the word *τῷ ἀποκεθῆναι* [which is a false-written word for *ἀποκαταστήσαι*, or some such word signifying *restore*] to restore and to build *Jerusalem*, unto *Χριστὸς ἡγεμὲν*, the Christ the Governor [or, the anointed prince, or governor] are [or, shall be] weeks seven and threescore and two. And the street and the wall shall

return

return and be built [*i. e.* be built again] and the times ἐκκαταθήσονται [for ἐκκαταθήσονται; see *Tertullian*] shall be void [or, straightned, or, renewed] And after the threescore and two weeks the anointing shall be destroyed [or, abolished] and no judgment shall be in it.

The last of these clauses was by *Aquila* and *Symmachus* translated thus;

Aq. And after the seven weeks and the sixty two, the anointed shall be destroyed; καὶ οὐκ ἔσται αὐτῷ. and shall have nothing [or, be no more.]

Symm. And after the seven weeks and the sixty two, the Anointed [or, the Christ] shall be cut off; καὶ οὐκ ὑπαρξέει αὐτῷ. and there shall not be to him [or, he shall have nothing.]

Vulg. Know therefore and understand that from the going forth of the word for the rebuilding of *Jerusalem* unto *Christum ducem*, the Christ the captain [or, the anointed captain] seven weeks and sixty two weeks shall be. And the street shall be built again, and the walls, in straightness of time. And after the sixty two weeks the Christ shall be killed: and his people that shall deny him, shall not be [or, shall be no more.]

So it stands in the present prints of *Vulg.* *Et non erit ejus populus qui eum negaturus est.* But there is no doubt but that formerly the period ended at *et non erit.* The other words have been by the scribes borrow'd from the next clause.

Tertull. Know, and mind, and understand: from the going forth of the word for restoring and rebuilding *Jerusalem*, unto *Christum ducem*, the anointed captain, shall be seven weeks and a half, and sixty two weeks and a half. And it shall return and be built with joy-

Daniel. fulness, and to a convallation [or, entrenching] and the times shall be renewed. And after these sixty two weeks the anointing shall be extinguished, and shall not be.

There is great difference in translating the words which in *Eng.* are, *Messiah the prince.*

Ar. Mont. Unctum ducem: *Tertull. & Vulg.* Christum ducem. *Cast.* Messiam principem. *Trem.* Christum antecessorem.

And the words [but not for himself.]

Marg. Shall have nothing. *ó,* No judgment shall be in it. *Vulg.* There shall not be to him. *Tertull.* And shall not be. *Ar. Mont.* And not to him. *Cast.* And be forsaken. *Trem.* And it shall be nothing to him. The phrase commonly signifies, *Shall be no more*; which they that apply it to Christ in this place, expound, He ascending into heaven shall be no more seen on earth.

The number of years meant by the seventy weeks, *viz.* the 490 years, some, who liv'd before the skill in chronology was brought to any perfection, begin at the first of *Cyrus*, when a commission was given to *Zorobabel* to build the temple: Some at the second of *Darius*, when the same commission was renew'd *cum effectu*: Some at the seventh of *Artaxerxes*, when *Ezra*; and some at the 20th, when *Nebemiah*, were commission'd.

All chronologers almost now fix the beginning on one or the other of these last, as being about 490 years before Christ's death, which was *ann.* 4746. Concerning the 13 years difference that is between them, and the questions about the year of *Artaxerxes* beginning, *Themistocles's* flight, &c. the large debates that have been of late, have nothing more, of citations or proofs (nor, I think,

I think, so much) as what bishop *Montague*, in *Daniel* canvassing the question *pro & contra*, produc'd long ago in his *Apparat.* 2. who concludes that either side may be maintain'd; and that the scripture in setting down large numbers, is not to be understood with a precise limitation to a day, or a month, or a year. None of late begin at *Cyrus*, but *Trem.* who makes but 7 weeks, or 49 years, from the 1st of *Cyrus* to the 20th of *Artaxerxes*: A man very learned in many points; but least of all in chronology.

Some modern calculators make the 70 weeks end, not at Christ's death, 4746. but at the destruction of *Jerusalem*, 4783. *anno Dom.* 70. These consequently must begin them much later; about the year 4293. which was after *Artaxerxes*'s death. They help themselves a little by taking the years to have been *Chaldaic* of only 360 days: and then 490 will make but 483 *Julian* years; which will allow the 70 weeks to begin a little before *Artaxerxes*'s death.

IX. 26. *And the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.]* 6, and *Tertull.* And he shall destroy the city and the sanctuary with the prince [or, captain, or, general] that cometh; and they shall be cut off as in a flood, and to the end of the war that is determined for desolations [or, as it is in *Clem. Alex.* They are determined for desolations.]

Neither 6, nor *Tertull.* nor *Clem. Alex.* have any thing here for [people:] But 6 has the word *ταῖς* (which *Usher* thinks should be *σάξαι*) before *ἀφανισαίς*, which cannot be brought into any construction. Nor is it in *Clem. Alex.* or *Tertullian.*

Daniel. *Vulg.* And a people with the captain that shall come, shall destroy the city and the sanctuary: and the end shall be a devastation; and after the end of the war there is determin'd a desolation.

Some interpreters here at *v* 27. instead of the word *desolation*, set the word *desolator*; and apply it to a revenge that should be taken on those that brought on the desolation.

IX. 27. *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease.* *ó*, and *Tertull.* And one week shall confirm the covenant to many: and in the midst of the week my sacrifice and oblation [*σπονδή*, drink-offering] shall be taken away. So *Vulg.*

Ibid. *And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.* *ó*, and *Tertull.* And there shall be the abomination of desolations in the holy place: and unto the end of the time a completion shall be given upon the desolation.

Vulg. And there shall be in the temple the abomination of desolation: and the desolation shall continue till the consummation, and till the end.

Here is an instance of the *Hebrew* text defective and mutilated by scribes. The words as they are in *Heb.* do hardly bear any construction; and our Saviour cites this place at *Matt.* xxiv. 15. *When ye shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place,* and bids the reader mind well the prophecy: and yet in *Heb.* now there is nothing for [holy place.] But in *ó*, and *Tertull.* and *Vulg.* and all ancient citations there is: and if the Jews except

except against them, it is in their own *Theodo- Daniel.*
tion.

I know not whether *Vulg.* does well to say [temple] instead of [holy place.] That land was call'd the *holy* land; and the city, the *holy* city. And our Saviour seems to understand, by the abomination of desolation in [or, upon] the holy place, *Jerusalem encompassed with armies; Luc xxi. 20.* compar'd with the other texts.

X. 1. *And the thing was true; but the time appointed was long: and he understood the thing, and had understanding of the vision.]* ó, And the account was true; and great power and understanding was given him in the vision. *Vulg.* And the word was true; and the power great: and he understood the word: for there is need of understanding in the vision.

The word, or thing, was *true; i. e.* meant in a proper sense, not figuratively. Neither ó, nor *Vulg.* have any thing here of the time being long. At y 14. they have. It gives the history of future things from the time of *Cyrus* to the end of *Antiochus Epiphanes*, 370 years.

9. *And when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.]* ó, — I was in a great consternation, and my face on the ground.

He was not asleep; for he heard the words.

13. *But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael one of the chief princes came to help me, and I remained there with the kings of Persia.]* ó, And the ruler of the kingdom of *Persia* stood against me one and twenty days: and lo, *Michael* one of the chief rulers came to help me, and I left him there with the ruler of the kingdom of *Persia*.

Daniel.

I know not what this is, unless (according to *Origen's* opinion) some angels do preside over, and have a particular care of, some particular countries or kingdoms. But 'tis wonder that one good angel should withstand another.

Trem. thinks, that by the ruler of the kingdom of *Persia* is meant, not any angel, but *Cambyfes*, who in his father's absence rul'd *Persia*, and oppos'd the return of the *Jews* and the building of their temple.

X. 15. *I became dumb.*] ó, I was in a consternation. *Vulg.* Tacui.

20. *And when I am gone forth, lo, the prince of Grecia shall come.*] ó, and *Vulg.* And I went out, and the ruler of *Grecia* came in.

XI. 1. *Also I, in the first year of Darius the Mede, even I stood to confirm, &c.*] ó, Also I, in the first year of *Cyrus*, stood up with strength and power.

Meaning, I suppose, that he, this angel, stirr'd up *Cyrus* [or *Darius*, as *Heb.* is] to favour the *Jews*.

2. *There shall stand up yet three kings in Persia, and the fourth shall be far richer than they all: and—shall stir up all against the realm of Grecia.*] Three kings, *Cyrus*, *Cambyfes*, *Darius Hystaspis*; and *Xerxes*, the fourth.

ó, ——— shall stand up against all the kingdoms of the *Grecians*.

3. *And a mighty king shall stand up.*] i. e. A mighty king of *Grecia*, viz. *Alexander* the Great. Here the angel passes over all the remaining kings of *Persia*; *Artaxerxes*, the son of this *Xerxes*, who reign'd 40 years, and under whose protection and favour the city was built by *Nebemiah*; and all the following kings to *Darius* the last, who

who lost all to *Alexander*; the space of an hundred years.

XI. 4. *His kingdom shall be plucked up, even for others besides those.*] *ó Alex.* — up, and be given to others different from these.

Viz. From those of his posterity, which had been mention'd.

5. *The king of the south shall be strong, and [one] of his princes; and he shall be strong above him.* *ó,* — strong: and one of his captains shall be strong above him.

Ptolomy and *Seleucus* had been, each of them, captains under *Alexander*. *Ptolomy*, when king of the South, *viz. Egypt*, was strong: But *Seleucus*, one of his [*viz. Alexander's*] captains, was strong above him.

6. *And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement.*] At the end of 20 years from the death of *Ptolomy Lagi* and *Seleucus*, *Ptolomy Philadelph.* shall give his daughter *Berenice* in marriage to *Antiochus Theus*, 4453.

Ibid. But she shall not retain the power of the arm, neither shall he stand, nor his arm: but she shall be given up, and they that brought her, &c.] *ó,* — arm; neither shall his seed stand, &c.—

But she shall be murdered, and her son which she had by *Theus*, 4468.

7. *But out of a branch of her root shall one stand up — and shall enter into the fortress of the king of the north, &c.*] A king out of the same root that she sprang of, a brother of hers, *Ptolomy Evergetes*, shall stand up — and overcome the king of the north, *Seleucus Callinicus* — and shall ravage his country, and return into *Egypt* with the spoils, 4469.

Daniel.

XI. 10. *But his [the king of the north, Seleucus Callinicus's] sons shall be stirred up—and [one] shall certainly come and overflow, and pass through, &c.]* Of the sons of Callinicus one, viz. Antiochus [afterward call'd Magnus] shall come and conquer Cæle-Syria and Judea.

11, 12. *And the king of the south shall be moved with choler—and fight with the king of the north: and he [the king of the north] shall set forth a great multitude; but the multitude shall be given into his [the king of the south's] hand—— And he shall cast down many ten thousands; yet shall not prevail.]* Ptolomy Philopator king of Egypt, shall come with his army into Syria, and fight with and conquer Antiochus Magnus at Raphia, 4498. and shall do much mischief to the city and people of the Jews, and the rest of the country. See the third book of *Macchabees*; and *Josephus*, *Antiq.* xii. c. 3. But he shall be driven out again.

13. *For the king of the north shall return, &c. — after certain years with a great, &c.]* When Philopator shall be dead, 4511. Antiochus shall come and retake Cæle-Syria and Judea, after the king of Egypt had had possession 12 or 13 years.

16. *And he [the king of the north] shall stand in the glorious land which by his hand shall be consumed.]* ὁ, Τελεσθήσεται. ὁ Alex. Συντελεσθήσεται.

Josephus says, that Antiochus Magnus was no enemy to the Jews, but rather a friend; but yet that in his time the city and country was very much harass'd: For in the wars between him and the Egyptians, which side soever got the better, Judea lying between them, was endamag'd by the wars.

XI. 17. *And upright ones with him — and he Daniel shall give him [the king of the south] the daughter of women corrupting her: but she shall not stand on his side, nor be for him.]* ó, and *Vulg.* And shall do upright things with him —. And he shall give, &c.

The history makes against the reading of ó and *Vulg.* concerning his dealing uprightly. For it is generally understood that the reason of his giving his daughter *Cleopatra* to this young king *Ptolomy Epiphanes*, was a design of betraying him, as the context also intimates.

18. *A prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to return upon him.]* ó here is very confus'd.

Vulg. He shall cause to cease the prince of his reproach: his reproach shall be turned upon him.

Cast. A certain governor [or, government] will so quell the reproach which he shall offer it, that he will not again affront it.

The *Romans*, whom he had defy'd and provok'd, did in a great battle so vanquish his whole power, and took so much of his dominions, and set such an immense fine upon him, that he never made head against them any more, 4525. but two years after was slain as he was robbing a temple to get money to pay the *Romans*; as it is in the next verse.

20. *Then shall stand up in his stead a raiser of taxes in the glory of the kingdom, &c.]* *Vulg.* — a vile person, unworthy of the glory of the kingdom.

Cast. — a tyrant that will transfer the glory of the kingdom.

Seleucus

Daniel.

Seleucus Philopator. He was forc'd to use great exactions in order to pay the griping Romans. He, or his officer *Heliodorus*, attempted to rob the temple. He was eldest son of *Antiochus Magnus*, reign'd eleven years to 4538.

XI. 21. *And in his estate shall stand up a vile person—shall obtain the kingdom by flatteries.] 6, and Vulg —a contemptible person, &c.*

Antiochus Epiphanes [or, *Epimanes*] a younger son of *Antiochus Magnus*; whom his father had sent to Rome for an hostage. He had no right to the kingdom (for his elder brother *Seleucus* had left a son *Demetrius*) but obtain'd it by hypocritical flatteries usual to usurpers.

22. *They shall be broken before him; yea, also the prince of the covenant.]* He turn'd out those that had been against his usurpation; and expell'd *Onias* from the high-priesthood; putting in *Jason* his brother for money, who by encouragement of *Antiochus* set up a heathen place of exercise at Jerusalem, and brought in heathen customs in opposition to the Jewish religion.

25. *He shall stir up his power against the king of the south.]* Against *Ptolomy Philometor* king of Egypt.

28. *Then shall he return—with great riches, and his heart shall be against the holy covenant.]* Upon his return from his second expedition against Egypt he shew'd some spite against the Jews and their religion, and robb'd them: but his utmost outrage was not yet.

29, 30. *He shall return and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him.]* He made in all 3 expeditions into Egypt; and this last seem'd likely to have been the most effectual to make it all his own: But the Romans

sent

sent a threatening message, requiring him immediately to leave the place. The Jews in Daniel's time call'd all islanders and people separated from them by sea, *Chittim*. See on *Numb. xxiv. 24.*

30. *Therefore he shall be grieved and return, and have indignation against the holy covenant — he shall return and have intelligence with them that forsake the holy covenant.* Being thus stopp'd and controll'd by the Romans, he will on his return vent his spite against the Jews and their temple and religion — and strike in with the apostatizing Jews [*Jason, Menelaus, and their faction*] utterly to profane and abolish all the service of God's temple.

The translation of *Vulg.* is here very wrong: *He will have a design against those that have forsaken the holy covenant*; whereas he encourag'd and join'd with them. *ó* is, Συμῖται ἐπὶ τὰς καταπαύσας, which is rightly render'd by *Trem. Eng. Cast. &c.* Will have intelligence with them.

The *Hebrew* phrase, which is twice us'd here, and frequently elsewhere, *To return and do a thing*, is meant, to do it again.

Now it was that they executed that abominable profanation of the temple spoken of in the book of *Macchabees* and *Josephus*, defiling it with swines blood, and the most odious things they could think of; and forbidding the daily sacrifice, or any other sacrifices to *Jehovah*; as follows in the two next verses. *Ann. 4546.*

32. *But the people that do know their God, shall be strong, and do exploits.* Judas, a priest, with his sons and such as would follow him, avoided the defilements of heathenism (which were now inforc'd upon the people) first by flying into the wilderness, hiding in caves, &c. and afterward by fighting for their lives; and at last by subduing

Daniel. doing their enemies, and restoring the worship of God. For a while they endur'd great trials and hardships (as is said in the next verses) but prosper'd by degrees, and set up a government in the family of this *Judas*, which continued till *Herod's* time, in whose days Christ was born.

XI. 36. *And the king shall do according to his will, and he shall exalt himself above every god, and speak marvellous things against the God of gods, &c.*

This character of this *Antiochus* given here in this and the three following verses, and which had been given to the same effect before, ch. viii. 25. is so very like that which is given to the Antichrist, 2 *Thess.* ii. 4. and that which is given to the Beast, *Rev.* xiii. 5, 6, 7, &c. and the Apostles do so plainly refer to, and use, the words of *Daniel*; that none who reads and compares, can doubt but that the one is the antitype of the other: And the Atheism of one does now begin to be imitated by the other.

38. *He will honour the God of forces:* [*Heb.* and 6, and *Vulg.* *Maozzim*] and a god whom his fathers knew not.] Of this I must say, as *Cass.* *non intelligo.* *Eng.* seems to understand it, that he will honour the god *Mars*, i. e. put all his trust in his armies, fleets, soldiers: not believing that any god, or divine power, can help or hinder him; but only the strength of his armies.

40. *At the time of the end shall the king of the south push at him, and the king of the north shall come, &c.*] This, if spoken of *Antiochus*, is spoken by way of recapitulation of his character, history, and gestures: For after that profanation of God's temple, spoken of before, he made, as I reckon, no new expedition to *Egypt*; but to *Persia* he did. Yet see *Trem.*

XI. 43. *The Libyans and Ethiopians [shall be] Daniel. at his steps.]* 6, Over all the precious things of Egypt; and of the *Libyans and Ethiopians* in their fortresses. *Vulg.* And he shall pass over *Lybya and Ethiopia.*

44. *But tidings out of the east, and out of the north shall trouble him.]* If it had been said, Out of the north-east, [which is in old writings often understood by the circumlocution, east and north] it were easily accounted for: For marching into *Persia* (which is north-east from *Syria* and *Judea*) on a sacrilegious errand, he there came to his deserved lamentable end.

XII. 3. *They that turn many to righteousness shall shine as the stars for ever and ever.]* 6, — as the stars for ever and longer.

4. *Many shall run to and fro, and knowledge shall be encreased.]* 6, Until many be taught, and knowledge be encreased.

7. *That it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.]* 6 *Vat.* — and a half: and when the dispersion shall be accomplished, they shall know [or, understand] all these things. 6 *Alex.* — and when the dispersion of the holy people [*Ald. and Vulg.* of the hand of the holy people] shall be accomplished, they shall know, &c.

11. *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, shall be a thousand two hundred and ninety days.]* 6, — away, and the abomination of desolation given. 6 *Alex.* — that the daily sacrifice do arise, and the abomination of desolation be prepared to be given, &c.

For the difference of this number 1290 from the space of time mention'd in some other texts of

Daniel. of this book, see on ch. viii. 13 and 14. Such national revolutions as are to come on by degrees and go off by degrees, are not by the prophets in their predictions meant to be stinted to a certain day, nor in great sums to a certain year. It was called here at γ 7. a time, and times, and a half [or, part] *i. e.* three years and a half, or thereabouts; which would be 1260 days. Of those that give the space of time even after the event, the book of *Macchabees* reckons from the profanation of the altar to the cleansing of it three years and ten days: From the first offering of their heathen sacrifices on it to the same cleansing, just three years; 1 *Macch.* ch. i. γ 57, and 62. compar'd with ch. iv. *Josephus* sometimes calls it three years; sometimes three and a half. The sum 1260 days, or 1290 days, do both come within the compass of three years and a part.

XII. 12. *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*] It was a great degree of recovery of joy to see the enemies so far curb'd and the atheists quell'd, as that they had liberty to cleanse the sanctuary and rebuild the altar; which was done toward the latter end of the year 4549. the 148th of the *Seleucidæ*: But a greater, to hear of the death of that atheistical tyrant, who had brought on them all this mischief; who was the next year (and probably within 45 days of the cleansing) smitten by the hand of God with a miserable death, 1 *Macch.* vi. 16.

13. *But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.*] 6, But come thou, and go to rest: for there shall be yet many days and times before the

the fulfilling of the accomplishment; and thou *Daniel* shalt arise to thy lot at the end of the days.

This text, as it is in *Heb.* and especially as it is in *6.* is one of the plainest proofs of the resurrection that is in the Old Testament.

Obadiab.

O *Badiab*, call'd in *Greec* *Obdias* or *Abdias*, liv'd in part of the time that *Ezekiel* and *Daniel* did. His prophecy (which is wholly taken up with threatenings against the *Edomites*) seems to have been utter'd not long after the desolation brought on *Judea* by the *Babylonians*. And the chief thing with which he upbraids them, is their unbrotherly behaviour and their spite shew'd to the *Jews* in that their calamity.

Where *Obadiab* dwelt at the time of this prophecy, whether among the captives in *Babylonia*, or among the few poor people left in *Judea*, or carry'd into *Egypt*, as *Jeremy* was, is not apparent: But his prophecy is very like, and has many of the same expressions as that of *Jeremy* against the same people in his ch. xlix. the 1st, and 2d, and 4th, and 5th, and 8th, and 16th verses are almost in the same words. And whereas in *Jeremy* there is more said than there is here, That *the cities of Edom should be perpetual wastes; no man should abide there, neither should a son of man dwell there, &c.* and yet it appears by history, that *Idumea* was inhabited long after this; and the *Macchabaic* kings conquer'd them, and *Herod* himself was of that race; I conceive it probable that the *Edomites* were indeed in a manner extirpated, and that the country was afterward inhabited by foreigners that flock'd into it: Of which there is this ground of proba-

Obadiab. probability, that when in after-times those *Jewish* kings conquer'd them, they were then in a state of uncircumcision, and the *Jews* compell'd them to be circumcis'd; but the natural *Edomites* must have been originally a circumcis'd nation. And this is confirm'd out of *Strabo*, l. 16. who says, that those *Idumeans* whom *Hircanus* conquer'd were *Nabateans* originally. See more in Archbp. *Usher's Annals. Ann. P. J. 4585.*

¶ 7. *All the men of thy confederacy have brought thee even to the border.]* ó, They have driven thee even to thy borders: the men of thy confederacy have set themselves against thee.

Ibid. They have laid a wound under thee.] ó, and *Vulg.* Laid snares under thee.

8. *Shall I not destroy? &c.]* ó, I will destroy, &c.

12. *Thou shouldst not have looked on the day of thy brother in the day that he became a stranger.]* ó, — brother in the day of the strangers.

17. *And the house of Jacob shall possess their possessions.]* ó, Possess those that possessed them.

21. *And saviours shall come upon mount Zion to judge the mount of Esau.]* ó, And they that escape of mount *Sion* shall be avenged of the mount of *Esau*.

Haggai.

WHen the 70 years captivity from the 4th of *Jeboiakim*, 4108, to the 1st of *Cyrus*, 4178, were expir'd; God put it into the heart of *Cyrus* to send home the *Jews*, and to commission and encourage them to rebuild their temple. A good number of them return'd; 42,362. They presently built an altar, and prepar'd to build a temple.

temple. But they were hinder'd and stopp'd all the time of *Cyrus*, 7 years, and all the time of *Cambyfes* and the *Magi*, 7 years more; till the second year of *Darius Hystaspis*, 4194. But on that year *Haggai* the prophet and *Zechary* reprov'd the idleness and backwardness of the people, and encourag'd them with a promise of God's assistance: Upon which *Zerubbabel* the governor, and *Jeshua* the high-priest (who had 14 years before conducted them from *Babylon*) set them to work, and they vigorously set about it; and, *Darius* sending them letters of encouragement, finish'd it in four years.

I. 1. *Came the word of the Lord by Haggai the prophet unto Zerubbabel.*] *ó*, ——— prophet; saying, Say to *Zerubbabel*.

II. 3. *Who is left among you that saw this house in her first glory? and how do you see it now?*] The temple was burnt, 4126. and it was now, 4194. They that had seen it at such an age as to remember it, must be near 80 years old.

6, 7. *Yet once it is a little while, and I will shake, &c. and the desire of all nations shall come.*]

ó, ——— *Ἐξ. Καὶ ἤξει τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν.*
Vulg. ——— desideratus cunctis gentibus.

It is a character like that given by *Moses*, *Gen. xlix. 10.* *προσδοκία ἐθνῶν.* But *ó* has not here the word [a little while;] *Christ's* birth was 516 years after this.

14. *So [is] this people, and so [is] this nation, &c. and that which they offer there, &c.*] Neither *Heb.* nor *ó*, nor *Vulg.* puts any tense to the first words. It is more agreeable to the context to read them, *So was this people, and so was, &c.* or, *So has been this people.* *Vulg.* is not [offer] but [have offered.] And *Trem.* makes the tense

Haggai. not *est*, but *fuit*. And the following verses compare the ill state which they had been in, with the good one they should be in from that time, if they would build God's house. *ó* here is interpolated with a sentence that seems to be taken from some other book.

II. 16. *Since those [days] were, when one came to a heap of twenty [measures,] there were but ten.* *ó*, In what condition you were [*τίτες ἦτε*] when you put into a straw-tub twenty sata of barley, there were but ten.

18. *Consider now from this day and upward.* *ó*, From this day and thence-forward.

The consideration of *ψ* 15. was from that day and backward; and so might be call'd *upward*: But this bids mind the time future. In *ó*, one is *ὑμεῖς*· this *ἐπὶ*. So *Vulg.*

Zecbariab.

Zachary began his prophesying at the same time as *Haggai*, 4194. and he continued longer than *Haggai*.

Some chapters of this book, ch. xi, xii, &c. are by some translators so render'd, as to seem of a very different tenor from that of the rest. The main of the book, and all the first and last of it, is, to encourage the *Jews* (lately return'd from a long captivity, and being yet in great poverty) to rebuild their temple; and gives them ground to hope and be assur'd, that God, who had sent that great judgment for the sins of their fathers, would now from this time comfort, assist, and bless them.

But at ch. xi. without any mention of any new sins of theirs, the prophecy turns, as *Eng.* and *Trem.* expound it, to threatnings of destruction.

tion. But *6* and other translators do (I think rightly) expound those texts so as to make the sense of those chapters concur with the rest. Some commentators also do surmise, that these chapters are originally chapters of *Jeremy*, which by some mistake of scribes, or compilers of the volumes of the holy books, have been put into *Zachary's* book: Which surmise is grounded on this, that *St. Matthew*, ch. xxvii. 9, 10. cites a sentence which is here, ch. xi. 12, 13. as spoken by *Jeremy*. And *St. Barnabas* in his epistle, § 2. cites another, which is here, ch. viii. 17. as from *Jeremy* (for *Jeremy* only had been named for the citation) and the *Constitutions*, lib. 2. § 53. do cite the same text expressly as from *Jeremy*.

If there has been any such translocations of any chapters (which is a thing too hard for us to determine) either it was before the time of *6*, or else *6* has been made to conform to it: For *6* now puts all the chapters to *Zachary* that *Heb.* does.

The last chapter is very like the latter part of *Ezekiel*, foretelling the glory and spiritual blessings of God's people, that should be in the kingdom of the Messiah, or in the millennium, or the kingdom of heaven (for those times, I think, are meant) under the type of worldly glory, riches, victories, &c. and those describ'd in high and hyperbolical metaphors; such as, the cleaving of mount *Olivet*; waters to rise at *Jerusalem* and run into both the seas; the armies of the enemies to have their flesh, and their eyes, and tongues, &c. consume as they stand; all nations to come to *Jerusalem* to the feast of tabernacles, &c. In such ways some of the prophets do express things, which no reader is to understand in a literal or temporal sense.

Zecbariah I. 6. *And they returned and said, Like as the Lord of hosts thought to do, &c.]* ó, And they answered and said——

8. *He stood among the myrtle-trees that were in the bottom, and behind him there were red horses, speckled and white.]* ó, He stood between two shady hills; and behind him there were red horses, grey ones, and some speckled, and some white.

After this, wherever *Heb.* is, myrtles, ó says, hills. But chap. vi. 1. both *Heb.* and ó, Two mountains.

All these four sorts of horses are again spoken of, ch. vi. so that ó here seems to be right; and *Heb.* to have dropp'd the grey, or grizzled ones.

12. *How long wilt thou not have mercy on Jerusalem —— against which thou hast had indignation these threescore and ten years?*] This 2d of *Darius* being 4194, was more than 70 years from the 4th of *Jeboiakim*, 4108. at which *Jeremy's* 70 years begin. At 4108, they were brought under subjection and tribute; but at 4126, the city was burnt, and they were carried away: And this was about 70 years from thence.

15. *I was but a little displeased, and they helped forward the affliction.]* ó, —— and they have added a great deal to it.

21. *But these are come to fray them, to cast out the horns of the Gentiles, &c.]* ó, —— to sharpen them to their hands, the four horns, the Gentiles. *Vulg.* *Et cæteri,* —— ad deterrendum ea.

II. 6. *Fly from the land of the north —— for I have spread you abroad as the four winds.]* ó, —— for I will gather you from the four winds.

8. *For thus saith the Lord of hosts, After the glory hath be sent me unto the nations.]* ó, ——

ἐπίστα

ὁπίσω δόξης ἀπέσταλκε με ἐπὶ τὰ ἔθνη. *Vulg.* — post *Zacharia*^b
gloriam. *Cast.* sectatum gloriam.

I should think that the stop should be at the word δόξης, and the sentence read thus; Thus speaketh the Lord of hosts from behind the glory, [or, *Shechinab*, which in *ὁ* is commonly call'd δόξη] *He hath sent me to the nations which have spoiled you, &c.*

II. 9. *And they shall be a spoil to their servants.]* The Babylonians had a good while before been conquer'd by Cyrus, but perhaps gently us'd: But about this time, or not long after, they rebelling against this *Darius*, he retook the city, and gave it for plunder to the soldiers, whereof many had been their servants.

III. 4, 5. *And I will cloath thee with change of raiment. And I said, Let them set a fair mitre upon his head.]* In *ὁ* it is the angel that says this, and bids, *Cloath him with a long robe, ποδήην, and set a fair mitre upon his head.* And so is *Vulg.* dixit, not dixi. And so is the sense.

7. *I will give thee places to walk among those that stand by.]* *ὁ*, and *Vulg.* — walkers of these [or, among these] which here stand by. *Cast.* — a station [or, entrance] among these that stand here.

The sense plainly is, an office, place, or station, comparable to that of the angels that stood there round about: but it seems likely that the word has been mis-written.

8. *For they are men wondered at.]* *ὁ*, Τερατοκόποι. *Vulg.* Portendentes. *Cast.* Portentosi.

Ibid. *Behold, I will bring forth my servant the branch.]* *ὁ*, Ἀνατολήν. *Vulg.* Orientem. *Cast.* German. And so, ch. vi. 12.

9. *I will engrave the graving thereof — and I will remove the iniquity of that land in one day.]*

Zecbariab 6, I will dig a pit — and will handle [*ψηλα-
φῆσω*] all the iniquity of that land in one day.
Vulg. — engrave — take away —

One would think the *digging a pit*, instead of *engraving*, to be right in 6. But *removing*, instead of *bandling*, in *Heb.*

IV. 10. *For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.* 6, *For they shall rejoice, and shall see the stone of tin [or, like tin] in the hand of Zerubbabel; these seven eyes are they which overlook the whole earth.*

This plainly refers to the stone mention'd before, ch. iii. 9. in which were seven eyes; and mention'd again here, *ψ* 7. How *Eng.* comes to make a plummet of it (which 6, *Vulg. Cast. Marg. &c.* render, stone of tin) one could not guess, but by *Trem.*'s rendering it, *lapidem perpendiculum*. And yet he himself says, that *Heb.* is, *stannum*; but that that by a metonymy signifies, *perpendiculum*.

12. *Which through the two golden pipes empty the golden [oyl] out of themselves?* 6, — pour into the golden cups [or, spoons?] *Vulg.* Which are by the golden pipes which have the golden pouring vessels? *Trem.* Which pour out of themselves the golden liquor?

By which one may see what has made *Eng.* to affix the epithet, golden, to the oyl; which every interpreter else applies to the vessels.

14. *These are the two anointed ones, which stand by the Lord of the whole earth.* *Marg.* — sons of oyl — 6, *Τισὶ πσιότηλος.* *Aq.* Στιλπνότηλος. *Theod.* Ααμπρότηςλος. *Vulg.* Olei splendoris.

V. 1. *And behold, a flying roll.* 6, A scythe [or, sickle] flying. *Vulg.* as *Heb.*

V. 6. *This is an ephab that goeth forth.*] 6, A Zechariah measure. *Vulg.* A tub.

An *ephab* is as much as to say, a *busshel*: For it was a measure of about that bigness.

Ibid. He said moreover, *This is their resemblance through all the earth.*] 6, — this is the wickedness of them in all the earth [or, land.] *Vulg.* — the eye; *oculus eorum*.

Bos in his *Prolegomena* gives several instances where the present *Heb.* may be amended by 6: And among the rest, this; He shews how little difference there is in the writing between the *Hebrew* word that signifies *oculus*, and that which signifies *iniquitas*: and that the *Heb.* scribe has written here the first for the last. As is plain not only by 6, and by the *Syriac* version, which is the same as 6; but also by the sense: For the vision is of a woman shut up in a tub, and carried away far from *Jerusalem* to *Babylonia*. And the interpretation, That iniquity [or, the guilt of the sins that had been] should be carried from them, and fall upon the *Babylonians*. And *Bos* says, there are many such instances.

7, 8. *And behold, there was lift up a talent of lead: and this is a woman that sitteth in the midst of the ephab. And he said, This is wickedness.*] 6, — of lead: and behold, there sat a woman in the middle of the vessel. And he said, This is wickedness.

Vulg. is as 6. But *Eng.* would make the leaden lid of the tub to be the woman.

8. *And he cast it [lege her] into the midst of the ephab.*]

VI. 6. *The black horses which are therein.*] That therein has no antecedent.

6, That wherein are the black horses. So *Vulg.*

Zachariah VI. 14. *And the crowns shall be to Helem, &c.]* The name which is *Heldai* at *ψ* 10. is here *Helem*. But *δ* explains them here and there by appellatives: There *αἰχρόν*, here *ὑπαμέναι*.

VII. 3. *Should I weep in the fifth month?] The* fast of the fifth month was for the burning of the temple and the city: And that of the seventh month, at *ψ* 5. for the murder of *Gedaliah*.

10. *Let none of you imagine evil against his brother in your heart.] δ, Let none bear a grudge in his heart against his brother for wrongs [or, evils] done; κακίαν μὴ μνησιναιέτω.*

11. *And pulled away the shoulder.] Marg.* Gave a backsliding shoulder. *δ, Shewed a contemptuous shoulder, or, back.*

VIII. 2. *I was jealous.] I have been jealous.*

17. *Let none of you imagine, &c.] δ, "Εκαστος τὴν κακίαν τῷ πλησίον αὐτοῦ μὴ λογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ἢ ὅρκον ψάδῃ μὴ ἀγαπᾶτε.*

This sentence is cited by *Barnabas* and by the *Constitutions* as a sentence of *Jeremy*. See the preface to this book of *Zachary*.

19. *The fast of the fourth month—of the fifth month—seventh month—tenth month.] Jer. lii.* Fourth month, ninth day, city taken: fifth month, tenth day, city and temple burnt: seventh month, murder of *Gedaliah*: tenth month, tenth day, the siege began.

These to be turned to joyful feasts.

IX. 1. *The burden—in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.] δ, —ἐν γῇ Σεδεαχ—* for the eyes of the Lord are upon all men, as well as upon all the tribes of Israel. So *Trem*.

4. *The Lord will cast her [Tyrus] out, and he will smite her power in the sea, and she shall be devoured*

devoured with fire.] *Isaiab* had prophesied the *Zecbariah* destruction of *Tyre*, ch. xxiii. and it was accordingly taken by *Nebuchadnezzar*, and destroyed, ann. 4142. But *Isaiab* did there say, that after 70 years God would visit her, and she should return to her hire. There had not yet passed quite 70 years, but almost; and she had, it seems, now recover'd a power in the sea: but is here threatened again.

IX. 6. *A bastard shall dwell in Ashdod.*] *Vulg.* Separator. *ó*, ἁλλογενής, strangers.

10. *And I will cut off the chariot from Ephraim, and the horse—and the battle-bow, &c.*] *ó*, And he will cut off, &c. viz. the King, or Messiah, last mention'd. And then it is the same prophecy that *Isaiab* had given, that in his days wars should cease.

11. *As for thee also, by the blood of thy covenant I have sent forth thy prisoners, &c.*] *ó*,—thou hast sent forth—— So *Vulg.*

12. *Turn ye to the strong hold, ye prisoners of hope, even to day do I declare that I will render double unto thee.*] *ó*, Sit in your strong holds, ye prisoners of the congregation; for one day of thy dwelling in a strange country [*παρομοσίας οἶ*] I will restore thee double.

X. 1. *Ask ye of the Lord rain in the time of the latter rain.*] *ó*,—of the former, and of the latter rain.

3. *Mine anger was kindled against the shepherds, and I punished the goats.*] *ó*,—has been against the shepherds, and I will visit my lambs.

7. *And [they of] Ephraim shall be as a mighty man.*] *ó*, and *Vulg.* They shall be like the warriors of Ephraim.

8. *And they shall increase as they have increased.*] *ó*, and

Zachariah 6, and *Vulg.* Increase to be as many as they were formerly.

X. 9. *They shall live with their children, and turn again.*] 6, Bring up children, and come back.

10. *And [place] shall not be found for them.*] 6, And there shall not be one of them missing.

11. *And he shall pass through the sea in affliction.*] 6, And they shall pass over the narrow sea. So *Vulg.*

12. *And they shall walk up and down in his name.*] 6, Rejoice [or, make their boast] in his name.

XI. 1, 2, 3. *Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir-tree, &c.*] Trem. and the *English* translators understand this threatening, as also that of the three or four first verses of the next chapter, as spoken against *Jerusalem*: And in the contents of the chapters they write, *the destruction of Jerusalem*; and, *Jerusalem a cup of trembling to it self*. But as the next chapter is plainly a threatening, not against *Jerusalem*, but against its enemies; so I think these three first verses are either against some powerful nation that oppress'd them; or rather, as I take it, against some of their own great rich men, who had, I suppose, got the Places, and squeez'd the poor, and the body of the people. The metaphors by which they are describ'd are taken from places or things in *Judea*, or nigh to it; as *Lebanon*, cedars of *Lebanon*, oaks of *Basban*, pride [or, swelling] of *Jordan*, &c. But these phrases are often us'd in the characters of proud and aspiring people or persons of any nation whatsoever. And if this be the sense, then this will be like all the rest of the book, which is all intended as a comfort and encouragement

encouragement to the people in their new and *Zachariah* poor state; and especially to the poor of them: For in the following parts of the chapter there is plainly a threatening against some rich governors of the people at that time, that oppress'd the poor: Now that is not against the nation in general; but God Almighty takes the part of the poor against some great ones that tyranniz'd over them, as we read in *Nehemiah* that they did by usury, &c.

XI. 2. *For the forest of the vintage is come down.*] *ó*, The thick wood is dissipated [or, made thin.] *Vulg. Cast. Marg. Ar. Mont. &c.* Sylva munita, or, saltus munitus.

Forest and vintage are two things very contrary one to another. But so *Trem.* would have it.

3. *A voice of the roaring of young lions; for the pride of Jordan is spoiled.*] *ó*, — *φρυγμὰ τῆς ἰσχυρίας* —

Those that think this chapter to have been transplanted from *Jeremy*, may here have one proof more: for this is a phrase peculiar to *Jeremy*. It is us'd by him, ch. xii. 5. ch. xlix. 19. and ch. l. 44. and beside him, no where but here. In *Eng.* 'tis commonly express'd, The swelling of *Jordan*; here, the pride: But *Heb.* and *ó* are the same at both. It is always join'd with roaring of lions, or something of lions: So that it is thought to be some hill, or wood, or forest near *Jordan* much frequented by lions; as, I think, I noted on one of the texts of *Jeremy*.

13. *And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.*] *ó* — throw it into the furnace: and I will see if it be good [silver] for which I was prized by them.

Zesbariab them. And I took the thirty pieces of silver, and threw them into the house of the Lord into the furnace.

Vulg. is as *Heb.* only for *potter*, it has not *figulus*, but *statuarius*.

This text is cited by *Matthew*, xxvii. 9, 10. as a text of *Jeremy*. He cites not just the words either of *Heb.* or *ó.* but nearer to *Heb.* (as he almost always does.) Concerning the question how the name of the prophet should come to be written *Jeremy*, see preface here, and note on that text of *Matthew*.

XI. 16. *Not visit those that be cut off, neither shall seek the young one — nor feed that which standeth still.*] *ó.* Not take care of the weak, neither seek that which is strayed — nor direct that which is whole.

XII. 2. *I will make Jerusalem a cup of trembling unto all the people round.*] Why do the contents of the chapter in *Eng.* say here, *A cup of trembling to herself*, which is the contrary? *Marg. Trem. Cast. &c.* do not call it a *cup of trembling*; but a soporiferous or poisonous potion, or cup to all her enemies.

7. *The Lord also shall save the tents of Judah first.*] *ó.* and *Vulg.* As at the first.

8. *And the house of David [shall be] as God.*] *ó.* *Vulg.* As the house of God.

10. *And they shall look upon me whom they have pierced, and they shall mourn for him — and be in bitterness for him.*] *ó Vat. &* ut puto, *Alex.* They shall look upon me for that they have insulted. *ó Ald.* — whom they have pierced. So *Aq. Theod. Symm. Vulg.* — whom they have pierced. *St. John* xix. 37. They shall look on him whom they pierced.

It seems the *Hebrew* word for *insulted*, is very *Zechariah* like that for *pierced*; which might make the *Greek* translator mistake. And though it be now in all copies, *look on me*; yet the very syntax, if we take in the words following, shews that it must have been originally, *look on him*: Or, if it were not so, 'tis common in application of a thing to fit the person to the syntax.

XII. 13. *The family of the house of Levi — the family of Shimeï.]* ó, — Simeon.

XIII. 1. *In that day shall there be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.]* ó *Vat.* In that day shall every place be open to the house — for removing and departure. ó *Alex. Ald.* and also *Aq.* Every place be open to, &c. — for removing and cleansing. *Vulg.* — a fountain — for washing the sinful man and the menstruous woman.

3. *Shall thrust him thorow.]* ó, Shall kick him out.

7. *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered.]* ó *Vat.* — my shepherds — my citizen — hosts: smite the shepherds, and draw out the sheep. ó *Alex. Ald.* — smite the shepherd, and the sheep shall be scattered.

XIV. 4. *Mount of Olives shall cleave in the midst thereof toward the east and toward the west.]* It is meant, by a cleft through the middle running east and west.

5. *The Lord my God shall come, and all his saints with thee.]* ó, *Vulg.* With him.

13. *They shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.]* ó, — and his hand shall

Zachariab shall stick fast to [or, be entangled with] the hand of his neighbour. *ὁ, Συμπλακῆσαι.* *Vulg.* Conseretur.

Their hands being so entangled, the Jews might more easily fight against them; as in the next verse.

Malachi.

AT what time *Malachi*, the last of the prophets of the Old Testament, liv'd, is not justly known. It must have been some considerable time after *Haggai* and *Zachariab*, and after the temple was built (which was finish'd 4198.) because he has not, as they have, any exhortation to promote that work, but reproofs to the priests for polluting the worship of it, and to the people for their with-holding the tythes due by God's law; which, he gives them to understand, is sacrilege, and robbing of God: And for their other sins: and concludes with giving assurance that the Messiah would quickly come (he came at 4710.) and would have a forerunner (*John* the Baptist) to prepare the way before him.

Malachi. I. 12. *Ye say, The table of the Lord is polluted, and the fruit thereof, even his meat is contemptible.]* *ὁ, —* and the things laid thereon are good for nothing. *Vulg. —* polluted, and what is laid thereon, contemptible; as also the fire that consumes it.

13. *Ye said, Behold what a weariness is it, and ye have snuffed at it.]* *Marg. —* whereas you might have blown it away. *Cast.* *Ye said, Ah, how weighty it is! whereas you might have blown it away.*

I. 14. *Curled be the deceiver, who hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing.* *Malachi.* **ó,** Curled is he who being able, and having in his flock a male, and having made a vow of it, sacrificeth to the Lord a corrupt thing.

II. 11. *Judah—hath married the daughter of a strange god.] ó, — hath applied himself to strange gods.*

12. *The Lord will cut off—out of the tabernacle of Jacob, and him that offereth an offering to the Lord.] ó, — out of the tabernacle, &c. and from among them that offer an offering to the Lord.*

14. *The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously.] ó, Whom thou hast forsaken; ἐκατέλιπες.*

15. *And did not he make one? yet had he the residue of the spirit: and wherefore one? that he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.] ó, And did not he make it good, and the residue of his spirit? [or, of thy spirit?] and you say, What does God desire else, but a seed. Take heed to your spirit, and forsake not the wife of your youth.*

Vulg. Did not one make it, and the residue is of his spirit? and what does that one seek, but a godly seed? Therefore keep your spirit, and despise not the wife of your youth.

Dr. Hammond says, this verse should be translated thus:

Did that one [or, *the first*; meaning *Abraham*] do so; of whose spirit we are the residue? And what did that one [or, *first*?] He was seeking a seed of God [or, godly seed:] therefore

Haggai. fore restrain your spirit, and do not despise the wife of your youth.

II. 16. *For the Lord God of Israel saith, that he hateth putting away* [Marg. *If he hate her, put her away:*] *for one covereth violence with his garment, &c.*] 6, But if thou hate her, and put her away, saith the Lord God of *Israel*, wickedness will hide [or, cover] in thy designs, saith the Lord of hosts: therefore, &c.

Vulg. When thou shalt hate her, dismiss her, saith the Lord God of *Israel*: but iniquity will cover his garment, &c.

Dr. Hamm. For the Lord God of *Israel* saith, If thou hate her, put her away: for one covereth violence with his garment, &c.

III. 5. *Those that oppress the hireling in his wages, the widow, and the fatherless.*] 6, Those that cheat the hireling of his wages, that oppress the widow, and buffet the fatherless.

15. *And they that tempt God are even delivered.*] 6, That have set themselves against God.

IV. 2. *And you shall go forth and grow up as calves of the stall.*] 6,—and leap about as calves let loose from their halters.

Extra and Nehemiah.

IT conduces much for the better understanding the history of those times, to know, if one could, the time when these two wrote; and who that *Artaxerxes* king of *Persia*, was, by whose encouragement and favour they came to *Jerusalem*, and restor'd the state of religion there, and rebuilt the city.

We are now come to those times wherein the *Grecians* (who had been till now an obscure and barbarous people, all whose old stories were mere legends)

legends) became a polite nation, and kept a *Ezra.* good account and history of the times. The first nation of *Europe* that ever did so. There had been learning in the eastern parts before: but that is in a manner all lost to us. They had a particular occasion to know the history of the empire of the *Persians*, which lasted about 200 years; having had continual wars with them from a little after its beginning to the time that they brought it to its end. And *Ptolomy's* canon, taken partly from the *Chaldean*, and partly from the *Grecian*, records, is a sure rule of chronology for all that space of time. And the history of the *Jewish* nation is concatenated with that of the *Persians*: For they were subject and tributary to the kings of *Persia* for all that time.

Now it is plain and uncontroverted, that *Cyrus* having taken *Babylon* in the year 4176. continued to the year 4185. the two years of *Darius* the *Mede* being reckon'd in to these nine years. Then the canon stands thus.

<i>Cambyfes</i>	8	to 4193
<i>Darius I. Hyftaspis</i>	36	4229
<i>Xerxes</i>	21	4250
<i>Artaxerxes I. Longimanus</i>	41	4291
<i>Darius II. Nothus</i>	19	4310
<i>Artaxerxes II. Mnemon</i>	46	4356
<i>Ochus</i>	21	4377
<i>Arog. or Arfes</i>	2	4379
<i>Darius III. Codoman.</i>	4	4383

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making from *Cyrus's* death to the death of *Darius*, whom *Alexander* conquer'd, 198 years.

This canon is certain and undoubted as to the total sum of the number of years. (There were indeed some short times of usurpation, as of the

Ezra.

Magi, &c. which the canon, for brevity, throws into the sum of the preceding or following kings; and the fractions of years it brings to even numbers: and if any king rul'd for some time together with his father, it puts that time either to the father alone, or to the son alone.) None, that gives any regard to known histories, questions the whole sum. *Trem.* indeed, and one or two that break through all obstacles to serve their hypotheses in chronology, cut off at all adventures 60, 70, or 80 years from the sum: to whom no cautious reader can subscribe.

But the thing to be enquired, is, under which *Darius* it was, that the temple was rebuilt; and under which *Artaxerxes* it was, that *Ezra* and *Nebemias* came and reform'd religion and the state, and rebuilt the city.

The common and generally receiv'd account of all Christian expositors, was, that that *Darius* was *Darius* the first, son of *Hystaspes*; the 6th year of whose reign, in which the temple was finished, was 4199. or 4200. being 74 years from the time when it was burnt, 4126. And that the *Artaxerxes*, under whom *Ezra* and *Nebemias* came, was *Artaxerxes* the first, call'd *Longimanus*, grandson of the said *Darius*: the 20th year of whose reign, in which the city was walled, was 4270. which is 70 years after the temple built.

This was esteem'd (and I still think, notwithstanding the objections, is) the true, or near the true, account of the times.

The main, and only great, objection is, that *Nebemias* and the author of *Chronicles* do mention men and things which must be about 100 years after the time that they, according to this chronology, wrote. The chief texts are, *Ne-*
bem-

hem. xii. 10. which recites the race of high-priests *Ezra*. to a later date than *Nebemiah* could live to know. They are these, in a continual descent from father to son: *Jeshua*, [or *Jesus*] *Joiakim*, *Eliashib*, *Joiada* [call'd by *Josephus*, *Judas*,] *Jonathan* [call'd \S 22. *Johanan*; and by *Josephus*, *Joannes*] *Jaddua* [call'd by *Jos.* *Jaddus*.] The race of these six is suppos'd to reach all the time of the *Persian* empire. And *Jaddus* is said by *Josephus* to have met and discours'd *Alexander* the Great when he was putting an end to it; and to have shew'd him the texts of *Daniel*; wherein he was foretold to be the man that should do it. Now of these six, *Nebemiah* and *Ezra* liv'd in the times of the second, viz. *Joiakim*, ch. xii. 26. And they continued to see the third, viz. *Eliashib*, high-priest. But how could *Nebemiah* record three successions more, *Joiada*, *Johanan*, and *Jaddua*? In the same chapter, \S 22. are mention'd *the days of Eliashib, Joiada, Johanan, and Jaddua*; and *the priests to the reign of Darius the Persian*: Which *Darius* men take (by reason of the synchronism here intimated between him and *Jaddua*) to be the last king of *Persia*. Now from the 32d year of *Artaxerxes Longimanus*, (which was the time of *Nebemiah*'s last return to *Jerusalem*) to the beginning of *Darius Codoman*. was (as is seen in the table of *Persian* kings) 97 years.

There have been three hypotheses for the solution of this difficulty; and each of them has been maintain'd by great and learned men, skilful in chronology.

I. Abp. *Ussher* supposes, 1st, for the names of the kings, that that *Darius* mention'd \S 22. is not the last *Darius*, but *Darius Nothus*, who began 4291. and that *Nebemiah* might easily live

Ezra.

to his time, and write in his time; which began within 10 years after the said 32d of *Artaxerxes*, and continued but 19 years. 2dly, For the names of high-priests, 'tis true that *Eliashib* was high-priest when the wall was built, the 20th of *Artaxerxes*, 4270. But that *Nebemiah* possibly out-liv'd him, and wrote in the days of his son *Joiada's* high-priesthood: and that *Joiada* might then be old enough to have, not only his son *Jobanan* or *Jonathan*, but also his grandson *Jaddua* then born; whom *Nebemiah* might mention in his book. And so, supposing that *Jaddua* was born about 4300. (which was about the middle of *Darius Notbus's* time) he would then be but 82 or 83, when he met *Alexander*. And *Josepkus* says, he was then a very ancient white-hair'd man; I think, Bp. *Usher* supposes him to have been 90 then; and if so, he was seven or eight years old at the time when we guess *Nebemiah* to have wrote.

The only exception that I know of against this exposition, is, That it expounds the words of the foresaid texts in a hard, or forced, and unusual sense. When the scripture in an historical way mentions the *days* of such or such a king, high-priest, &c. it generally means the time of his actual reign, high-priesthood, &c. So that to interpret *Nebemiah* (when he speaks in one breath of *the days of Eliashib, Joiada, Jobanan, and Jaddua*) as understanding the days of *Eliashib* then past; of *Joiada*, then current; but those of *Jobanan*, a young man; and those of *Jaddua*, a child, then future, is a very forced interpretation.

So much is plain on the side of this hypothesis, that *Nebemiah* at other places, though he mention none later than *Eliashib*, as actual high-

priest;

priest; yet he mentions *Joiada* his son, as being *Ezra*, then old enough to have a son married, ch. xiii.

28. And *Ezra*, ch. x. 6. mentions one *Jobanan* the son of *Eliafib* a priest, who had a chamber in the house of God: But I do not conceive that *Eliafib* to be *Eliafib* the high-priest (who had not a son *Jobanan*, but a grandson he had) but some priest of that name. Concerning *Jobanan* son of *Eliafib*, mention'd *Nebem.* xii. 23. see on that text.

Scaliger had taken another way (and some learned men, *Dr. Allix*, &c. have followed him) by setting the times of *Ezra* and *Nebemias* much later than the common opinion is. There being no other character of their time and of the time of rebuilding of the city, than that it was in the reign of one *Artaxerxes* king of *Persia*, and when *Eliafib* was high-priest; they fix this to the time, not of *Artaxerxes* the first, but of *Artaxerxes* the second, which was 60 years later: And his 20th year was 4330. And they do farther suppose that the building of the temple by *Zorobabel*, and the times of *Haggai*, and *Zachary*, were not under *Darius* the first, but under *Darius Nothus*, the immediate predecessor of this latter *Artaxerxes*: and then *Nebemias* might easily live to mention *Jaddua* as high-priest, and even *Darius* the last king, who began about 25 years after the death of *Artaxerxes Mnemon*.

But this last, of the building of the temple, is certainly a wrong computation. For *Zorobabel* and *Jeshua* were the conductors of the people on the first of *Cyrus*, 4178. and must be suppos'd then about 30 years old; and consequently on the 6th of this second *Darius*, 4296. must have been 148 years old; which nobody will believe.

Ezra.

The supposal that the temple was built by *Zorobabel* the 6th of *Darius* the first, 4200. but the city walled by *Nebemiab*, not till the 20th of *Artaxerxes* the second, 4330. has not so plain absurdities; but it has some:

1st, That it self is unlikely; that the temple should stand 130 years without any city, or good number of houses about it.

2dly, As *Eliashib*, who was *Jeshua*'s grandson, was high-priest at the building the wall; there will in the 200 years of the *Persian* reign, be but three high-priests for the first 150 years, *Jeshua*, *Joiakim*, and *Eliashib*; and there will be three for the last 50, *Joiada*, *Johanan*, *Jaddua*.

3dly, This supposal does utterly spoil the computation of *Daniel*'s 70 weeks to end at or about the time of our Saviour's death; in which so many Christians have taken so much pains: For 490 years begun in the time of *Artaxerxes Longimanus* (either at his 20th year, when *Nebemiab* built the city-wall; or at his 7th year, when *Ezra* came and reform'd religion) may be made to end there or thereabouts. But if they begin 60 years after, under *Artaxerxes Mnemon*, they will (though we take his 7th year, 4317.) reach to 4807. which is not only beyond Christ's death, but beyond the destruction of *Jerusalem* and burning of the temple by *Titus*; and almost to the time of the utter extirpation of the *Jews* out of *Judea* by *Adrian*.

Therefore rather than admit interpretations subject to so many improbabilities, other learned men (among whom the great and pious late Dean of *Norwich*, having largely discuss'd the reasons *pro & contra*) do think that *Nebemiab* himself in the foresaid catalogues of high-priests went no farther than *Eliashib*, or, it may be, to *Joiada*; and

and that the names of the later ones were by *Ezra*. some later hand put in after his time: Perhaps by the *Sanbedrim*, or perhaps by some other studious readers putting in the margin the high-priests that had been since the author's time. We cannot deny, nor need we deny, that some such things have been done in some books of scripture. When *Moses* had largely written the history of the world, and of his own nation, and of his own life to near the time of his death; some other prophet, or holy men, added at the end a short account of his death. And some old names of places us'd in the oldest books, have in later editions or transcripts had the newer names of the same places inserted instead of the old. And this seems to me the most probable resolution of the present difficulty.

As for *Josepbus* (who in many other histories of the scripture-times gives good help for the chronology of them) he is so far from helping here, that he has miserably confounded the accounts of the times of all the *Persian* empire. That which lasted about 200 years, one would guess by him to have lasted but 50 or 60. As he had, it seems, no chronicle of his own nation for those times, so he seems not to have read the *Greek* historians (some of whom, *Herodotus*, *Thucydides*, &c. liv'd in those times) who give a very particular account of them. He makes *Ezra* and *Nebemiab* to have come to *Jerusalem*, not in *Artaxerxes*'s time; but much earlier, in the time of *Xerxes* his father. He makes no other use of *Artaxerxes*'s name than that he was husband to *Esther*. And passes from him immediately to *Alexander*. And one *Sanballat*, who in *Alexander*'s time, built, as he says, the schismatical temple on *Gerizim*, one would guess by him to

Ezra. be the same *Sanballat* who was a great enemy to *Nebemiah*. Either his books of *Ezra* and *Nebemiah* were different from ours, or else he has taken unfitting liberties in his abstract from them. He seems to have had no copy of *Ezra*, but that which we call the apocryphal one; and he differs at pleasure from that: for that places *Ezra* and *Nebemiah* under *Artaxerxes*.

And whereas I had said [on *Deut.* xxvii. 4.] that the *Samaritans* built their temple on mount *Gerizim* in the time of *Alexander the Great*, about the year of *P. J.* 4383. the reader may understand that I spoke that in compliance with this account in *Josephus*. But most learned men are now convinced that *Jos.* was led into this opinion from his having no account of the true length of the *Persian* empire, and that the *Sanballat* whom he mentions as governor of *Samaria* in the time of *Alexander* (and by whose means, and his intercession with *Alexander*, the temple was (as he says) built on mount *Gerizim*) was the same *Sanballat* often mention'd by *Nebemiah*, and who seems to have been then governor of *Samaria*. And as *Jos.* says that a son of a high-priest of the *Jews* marry'd the daughter of *Sanballat*, and as *Nebemiah* (ch. xiii. 28.) says that one of the sons of *Joiada son of Eliashib, the high priest, was son-in-law to Sanballat*: therefore there is little doubt but that the *Sanballat* of *Jos.* was the *Sanballat* of *Nebemiah*. And as *Nebemiah* lived 100 years before *Alexander*, therefore it seems probable that the temple on mount *Gerizim* was built, not in the time of *Alexander*, and of *Darius Codomannus*, but about 90 years before, in the time of a former *Darius* (who was the successor of the *Artaxerxes* in *Neb.*) called *Darius Nothus*, viz. about ann. *P. J.* 4293. See Dr.

Prideaux,

Prideaux, who has at large discuss'd this matter.

As for the order of these books, *Chronicles*, *Ezra*, *Nebemiah*, I conceive clearly that *Chronicles* was writ the last of them. My reasons I reserve till I come to the texts on which they are grounded. If *Ezra* wrote the *Chronicles*, I believe he did it after the times of *Nebemiah*'s writing, and of his government. And if he had written the book of his own life and of that people from the time of *Cyrus*, before; he put the words of the first paragraph thereof to the end of his book of *Chronicles*, as being a book proper to be read after the book of *Chronicles*.

There is also some reason to think that *Nebemiah*, though he came later to *Jerusalem* by 13 years than *Ezra* did, yet wrote his history before *Ezra* wrote his; because that register of the number that came up at first with *Zorobabel*; (which is the only thing that is common in both their books, *Nebem. vii.* and *Ezra ii.*) that chronicle, I say, or register, *Nebemiah* says that he found it (in some archive, I suppose) which phrase he would probably not have us'd if *Ezra* had just before publish'd an edition of it. This reason is not so cogent, but that we may read *Ezra* first.

I. 5. *Then rose up the chief of the fathers of Judah and Benjamin.* *Ezra.* ó,——the masters of families——ἀρχόντες τῶν πατριῶν.

8. *And numbered them unto Sheshbazzar the prince of Judah.* This seems to be the Persian name for *Zorobabel*. Compare *Haggai i. 14.* and *ii. 2.*

11. *All the vessels of gold and of silver were five thousand and four hundred.* The particulars reckon'd

Ezra.

reckon'd in the foregoing verses amount but to 2499. 6, as *Heb.* But in the apocryphal *Esdra*s the particulars amount to 5469. ch. ii. 13. and the sum is there set so. That the particulars in *Heb.* may not disagree from the sum, *Trem.* translates the last words of *v* 10. (which in *Eng.* and other translations is [and other vessels 1000.] thus, And other vessels by the thousands. *Josephus* reckons them, 50 lavers of gold, and 500 of silver; 50 pots of gold, and 400 of silver; 30 great phials of gold, and 2400 of silver; 1000 other great vessels, &c. in all 5210.

II. 2. Which came up with Zerubbabel:

Here	<i>Nebem.</i> vii. 7.	1 <i>Esdra</i> s v. 8.
<i>Jeshua</i>	<i>Jeshua</i>	<i>Jesus</i>
<i>Nebemiab</i>	<i>Nebemiab</i>	<i>Nebemiab</i>
<i>Seraiah</i>	<i>Azariah</i>	<i>Zacariah</i>
<i>Reelaiah</i>	<i>Raamiab</i>	<i>Resaiab</i>
	<i>Naamani</i>	<i>Eneniab</i>
<i>Mordecai</i>	<i>Mordecai</i>	<i>Mordecai</i>
<i>Bilshan</i>	<i>Bilshan</i>	<i>Belfar</i>
<i>Mispar</i>	<i>Mispereth</i>	<i>Aspharas</i>
<i>Bigvai</i>	<i>Bigvai</i>	<i>Reeliab</i>
<i>Rebun</i>	<i>Nebun</i>	<i>Romeliab</i>
<i>Baanab</i>	<i>Baanab</i>	<i>Baana</i>

5. Children of Arab, seven hundred seventy and five.] *Nebem.* vii. Six hundred and fifty two. *Esdra*s v. Seven hundred and fifty six.

Such differences there are several; which seem to have been made by scribes and copiers. The total sum both here and in *Nebemiab*, both in *Heb.* and 6, and also in *Esdra*s, is set down the same, 42,360. But the particulars in each book amount to different sums: none of them coming near to 42000; but about 30000, more or less. It is the general opinion, and is very probable, that all the families here number'd were of *Judab* and

and Benjamin: and that of the other 10 tribes ^{Ezra.} there came about 12000; not number'd by their families, yet included in the sum total.

II. 16. *Children of Ater of Hezekiab, ninety and eight.*] These names, *Ater*, and *Hezekiab*, are at *Nebem.* x. 17. so set with a stop between them, that they make the names of two several families. But that is the mistake of scribes. In *Vulg.* it is at *Nebem.* vii, 21. Children of *Ater* son of *Hezekiab*. And at this place, Children of *Ater* which were of *Hezekiab*. *ó* here is, Ἀτὲρ τῷ Ἑζεκιᾷ.

68, 69. Offered freely for the house of God, to set it up—They gave threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests garments.] *ó Vat.* — 61,000 μναι of gold, 5000 μναι of silver. *ó Alex.* Ald. — drachms — drachms —. *Vulg.* — 41,000 or 61,000 solidos vel drachmas — drachms—.

All translations agree in the hundred priests garments.

Nebem. vii. 70. recites the gifts more particularly thus:

The Tirshatha gave	gold	1000 drs. and 50 basons	530 priests garments
Chief of fathers gave		20000 drs. silver	2200 pds.
Rest of people gave		20000 drs. silver	2000 pds. 67 priests garments
		41000	4200 597

<i>ó</i> , Tirshath [<i>ó Vat. Nebem.</i>]	gold	1000 χρυσός, 50 μναι	30 priests garments
Chief of fathers		20000 silver	2300 μναι
Rest of people		20000	2200 67 priests garments

Here, if this be the same donation (as I think all understand it; save that *ó Vat.* contrary to *ó Alex.* and *Ald.* call the *Tirshatha* here *Nebem.*, whereas *Zorobabel* was at this time the *Tirshatha*) the difference of numbers erroneously written by scribes is great: The pieces of gold are in *Nebem.*

Ezra. *miab* (beside the 50 basons) 41,000; which in *Ezra* are 61,000 (save that *Vulg.* is there also 41,000 in the text, but 61,000 in the margin.) But the difference of translators in valuing the pieces is much greater: What *Eng.* calls 61,000 drachms of gold, *ó Vat.* calls so many *μνὰς* of gold, an incredible sum. A drachm of silver (as Dr. *Prideaux* computes) 9 pence; and a *μνὰ* of silver, 9 pound. And gold must have the same proportion. But *ó Alex.* and *Ald.* do mend that. The original word is, it seems, *darichs*, or *darichmons*; which learned men value at a little more than a guinea. The silver is in *Ezra* 5000 pound; in *Nebemiah*, 4200. *ó Alex.* is wrong to call these, drachms. The most conspicuous difference is in the priests garments. But it is only in the *Heb.* of *Nebemiah*. In *Ezra* all the editions make them 100. in *Nebemiah*, the *Tirshatha* gives 530. the people 67. But in *ó* there, the *Tirshatha* gives 30; the people, 67; in all 97: which is so near 100, that in *Ezra* 'tis call'd 100. So that in the number of *Heb.* 530. 'tis only the 30 that is genuine: For the 500 they are beholding to the *Heb.* scribe of *Nebemiah*. This I speak only on supposal that it is the same donation mention'd here and in *Nebemiah*.

III. 9. *Then stood Jeshua — and the sons of Judah together.*] *Jeshua* (not the high-priest, but) the Levite, mention'd ch. ii. 40. where also the name of that Levite, which is here written *Judah*, is written *Hodaviab*.

IV. 2. *Since the days of Esar-baddon king of Assur, which brought us up hither.*] *Esar-baddon*, 2 Kings xx. 39. brought a second colony after that brought by *Salmanasar*. And this same man at y 10. is call'd *Asnapper*.

IV. 7.

IV. 7. *The letter was written in the Syrian Ezra.*
tongue.] The Chaldee call'd here the Syrian:
 And on that occasion *Ezra* begins here to write
 in Chaldee, and continues in that language to ch.
 vii. & 27. and then proceeds in *Hebrew*. For
 after that there is no more of *Persian* laws or
 affairs.

V. 4. *Then said we unto them after this man-*
ner, What are the names of the men that make this
building?] 6, Then they said to them thus;
 What are the names of the men? &c.

Whoever reads the passages before and after to
 the end of & 10. will conclude that 6 is the right
 reading; and that the *Heb.* scribe has put, *we said*,
 instead of, *they said*. *Eng.* or the other transla-
 tors that would resolutely follow *Heb.* should
 have done as *Vulg.* does; *i. e.* turn the question
 into an answer: [Then we in answer told them,
 what the names of the men were] For it is plain
 that the question was ask'd by the *Samaritans*.
 And besides *Ezra* the writer was not then born,
 or was not there; that he should say, *We*.

5. *Till the matter came to Darius: and then they*
returned answer.] 6, — and then answer was
 returned.

VI. 3. *Let the height thereof be threescore cubits,*
and the breadth threescore cubits.] Men skill'd in
Hebrew do say that the word here translated,
breadth, may be translated, *length*; which was
 indeed 60 cubits. But 6 is, *breadth*. The height
 is spoken of by *Josephus* otherwise than in the
 scripture. He says, *Solomon's* temple was 120
 cubits high: and this wanted 60 of it. *Usher*
 thinks this order was given by *Cyrus*; but not
 fulfill'd as to the measures.

10. *That they may offer sacrifices — and pray*
for the life of the king, and of his sons.] Here Dr.
Allix

Allix raises an argument that this could not be *Darius Hystaspis*: for that he at his second year had no sons. It is too long to enquire into the history. But whether he had or no, the phrase is not improper. As the prayers of this house were to be continued to generations, it was an obligation on them always to pray for the king, his heirs, and successors; whether he had yet any sons or not.

VI. 14. *And the Jews builded, and prospered—according to the commandment of Cyrus, and Darius, and Artaxerxes [lege Artas-Shasta] king of Persia.* The question is, what king *Ezra* designs by the name of *Artaxerxes* [or, *Artas-Shasta*.] *Usher* observes that one of the nobles of *Darius*, one that had join'd in killing the Magus, was in authority next to, and almost equal to, *Darius* himself; and that he might have the title of *Artas-Shasta*: and that he was a favourer of the Jews. Or perhaps *Ezra* might mean, that as *Cyrus*, and *Darius* before his time, had promoted the building; so *Artaxerxes* was now a favourer of their prosperity.

15. *The house was finished on the third day of the month Adar, in the sixth year of Darius.* [*Esdras Apocryph.* vii. 5. — the 23d day — in the 6th. *Jos.* — the 23d day — 9th.

'Tis very possible that 23d instead of 3d may be right (though 6 is as *Heb.*) But *Josephus* assigning 7 years to the building (for so he says, It was finish'd in 7 years, in the 9th year of *Darius*) seems a wilful addition of 3 years to the time. He in all the history affects stateliness.

VII. 1. *After these things in the reign of Artaxerxes, &c.]* It was now (in the 7th year of *Artaxerxes*) 59 years after what he had spoken of last; the finishing of the temple the 6th of *Darius*.

rius. The temple finished, 4198. and now it *Ezra.* was 4257. Having related those former things, he now comes to speak of his own times, and of himself.

VII. 1. *Ezra, the son of Seraiah, the son of Azariah, the son of Hilkiab, &c.]* *Ezra* was near of kin to the high-priest (which I guess was now *Joiakim.*) They were both descended from *Seraiah* the last high-priest of *Solomon's* temple. In *Eng.* it is, *The son of Seraiah.* It is meant, a son, or descendant of him. *Seraiah* himself was kill'd by *Nebuchadnezzar*, 130 years before. In the genealogy of *Seraiah* up to *Aaron* recited here, and 1 *Cbron.* vi. there is this difference, that in that of *Cbron.* going up from *Zadok, Abitub, Amariah,* there are four names; and then *Zadok, Abitub, Amaria,* again: which seven are either interpolated there, or else omitted here. *ó* is as *Heb.* in both.

13. *And of his priests, and Levites.] ó, And of the priests, and Levites.*

22. *Measures of wheat.]* *Cors* of wheat.

23. *Whatsoever is commanded by the God of heaven let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?] ó, — let it be done. Take diligent heed that none offer any injury to the house of the God of heaven: for why should, &c.*

Here again it is objected that *Artaxerxes Longimanus* had at his 7th year no sons. See on ch. vi. § 10.

VIII. 1. *These are now chief of their fathers — that went up with me.] ó, and Vulg.* Now these men, being chief men of their families — went up with me.

VIII. 5.

Ezra.

VIII. 5. *Of the sons of Shemaniab, the son of Jazbaniel, and with him three hundred.]* *ó*, Of the sons of Zetboab, Shemaniab the son of Aziel, and with him 300.

This family is, ch. ii. 8. call'd in *Eng.* Zattu; but in *ó* and *Vulg.* Zathuab. *Heb.* has here quite omitted the name of it. *Ezra* names the families of all that went with him.

10. *Of the sons of Shalomith, the son of Josphiab, and with him an hundred and threescore.]* *ó*, Of the sons of Bani, Shalomith, the son of Josphiab, and with him 160.

This is just such another instance of omission in *Heb.* as the former. For the family of Bani, see ch. ii. 11.

13. *And of the last sons of Adonikam, whose names are these, &c.]* *ó*, Of the sons of Adonikam were the last; whose names are these, &c.

Yet he names after them, the sons of Bigvai. The whole number that came with *Ezra*, was, 1496.

15. *I viewed the people, and the priests, and found there none of the sons of Levi.]* No sons of *Levi* distinct from the priests.

17. *That they should bring us ministers for the house of our God,]* *ó*, Singers.

20. *And of the Netthinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty.]* This is a clear account what the *Netthinims* were: not Levites, and perhaps not natural *Israelites*; but some whom the kings and nobles had given to the Levites for slaves. *ó* is, *εις δαλείαν*. Of Levites and *Nethinims* here are added to the former sum, 258.

26. *Six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred*

hundred talents.] ó, and *Vulg.* — and a hun-*Ezra.*
dred silver vessels, and of gold a hundred ta-
lents.

Heb. here seems to have the word [talents]
once too often. The whole was a million ster-
ling value.

IX. 1. *The Moabites, the Egyptians, and the
Amorites.]* ó, ó Μωαβί, ó Μορεγί, η, ó 'Αμορρί.

These names are otherwise express'd in *Greek*,
than in the former books: so that here seems to
be a new *Greek* interpreter.

X. 3. *According to the counsel of my lord, and
of those that tremble at the commandment of our
God.]* ó, As thou dost advise. Arise, put them
in fear concerning the commandment, &c.

6. *Went into the chamber of Jobanan the son of
Eliashib.]* *Eliashib* the high-priest had not a son
but a grandson, *Jobanan*. But this must be, I
think, another *Eliashib*, and another *Jobanan*.

8. *All his substance should be forfeited.]* ó, and
Marg. Devoted, or, accursed.

12. *As thou hast said, so must we do.]* ó, This
word of thine is a great thing for us to do.

34. *Of the sons of Bani, Maadai, &c.]* *Heb.*
had had that family before at *ψ* 29. In ó, one
is Βαννί (the same, I suppose, as *Nebem.* vii. 15.
is call'd *Binnui*) the other here Βανί.

Nebemiab.

HE came from the court of *Artaxerxes* [or, *Artasbasta*] to *Jerusalem* 13 years after the time that *Ezra* did; viz. ann. 4270. And *Ezra* stay'd at *Jerusalem* all his time, and, I think, longer. He came with a commission from that king to build and wall the city, which had hitherto lain waste and ruinous. The prophecy of *Daniel* had been, that from the going forth of the commandment to restore and to build *Jerusalem*, to the cutting off of the *Messiah*, should be 69 weeks (or, as some apply the words, 70 weeks) of years; i. e. 483. or 490 years. Now our Saviour having been put to death the year 4746. or *Ann. Dom.* 33. it is plain that 483 added to the year 4270. do reach 6 years beyond the time of Christ's death; and 490 added do reach 13 years beyond it. *Usher* therefore had set up the 20th of *Artaxerxes* (which was the year on which *Nebemiab* came) 9 years higher than it stands in *Ptolomy's* canon, or in the ordinary accounts. That canon gives 21 years to *Xerxes*, and makes *Artaxerxes* begin not before 4250. But *Usher* makes *Xerxes's* time but 12. and *Artaxerxes* to begin 4241. And then his 20th year will be 4261. which allows a larger space for the 70 weeks. But Dr. *Prideaux* chooses rather to let the times of *Artaxerxes* stand as they did; and to begin *Daniel's* weeks at *Ezra's* coming. The reasons for each of these hypotheses are too long to recite; and were examin'd by Bp. *Montague* long ago: Nor is the difference of great moment. All agree that *Nebemiab* came the 20th of *Artaxerxes*; save that *Jos.* will have it to be the 25th of *Xerxes*; who reign'd but 21.

I. 4, 5.

I. 4, 5. *And prayed before the God of heaven—Nebemiah.*
I beseech thee, O Lord God of heaven.] That name of God, express'd in prayer or speaking of God [The God of heaven] seems to have been in constant use with the *Persians*. Their kings use it in all their edicts; and it is more frequent in *Ezra* and *Nebemiah* than in the former books.

II. 1. *And it came to pass in the month Nisan, in the twentieth year of Artaxerxes.]* The month *Chisleu* in his 20th year had been mention'd before, ch. i. 1. So that *Nebemiah* must reckon the beginning of his 20th year, not from *Nisan*, but either from *Tizri*, *September*, or else from that month, whichsoever it was, on which his reign began.

8. *That he may give me timber to make beams for the gates of the palace which appertaineth to the house, and for the wall of the city.]* ó, — timber to build the gates, and for the wall of the city.

10. *When Sanballat the Horonite, and Tobiah the servant, the Ammonite.]* ó, — and that slave *Tobiah*, the *Ammonite*.

18. *And they said, Let us rise up and build.]* ó, And I said — So *Vulg.*

19. *And they laughed us to scorn, and despised us, and said.]* ó, — laughed us to scorn, and came to us, and said.

III. 8. *And they fortified Jerusalem unto the broad wall.]* *Marg.* and ó, and *Vulg.* and *Trem.* They left *Jerusalem*.

Eng. who never will forsake *Heb.* to follow ó for the sense, do here forsake both for the sense. *Trem.* thinks it was a piece of cross-wall (not of the outer wall) which was not needful.

Nehemiah. III. 16. *Unto the pool that was made, and unto the house of the mighty.]* The pool, probably that which *Hezekiah* made, 2 Kings xx. 20. House of the strong men, the place where had stood a guard-house. 6, Beth-haggerim.

IV. 10. *And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall.]* The sense is, I think, that the labourers complain'd that so many men being taken off from the work to keep guard, y 9. the remainder would not be able to do the work of building. Therefore *Nehemiah*, y 13. made the chief inhabitants themselves to keep guard, that the labourers might be all employ'd in the building. But whereas *Trem.* and *Eng.* have in that y 13. *high places and low places*, 6 and *Vulg.* have nothing of that.

IV. 12. *When the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us [they will be upon you.]* 6, — dwelt near them, came, they said to us, They come up from all places against us.

There is no doubt but this last is the true reading. *Cast.* in his notes on this place says, the *Heb.* scribe has put here the second person, *Thy* shall return, instead of, *They* will come up. On which occasion he says that in many other places this book is deprav'd. *Eng.* puts in words to make out the sense; but to no purpose. *Bishop Patrick* says that instead of [They said to us ten times] should be read [They informed us of our danger.] 'Tis certain there is nothing of, *ten times*, in 6.

17, 18. *They that builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with*

the other hand held a weapon. For the builders ^{Nehemiah} every one had his sword girded by his side.] *ó*, and *Vulg.* are here disturb'd: But their sense seems to be, that the builders had swords by their side, and they that carry'd burdens on their shoulders had also weapons in one hand: Not that they that did masons work, work'd with one hand; which is difficult to conceive. See *Patrick*.

IV. 23. None of us put off our clothes, [saving that] every one put them off for washing.] That salvo is not in *ó*. It is in *Vulg.* But *Marg. Trem. Cast. &c.* do not allow it.

V. 2. We, our sons, and our daughters are many: therefore we take up corn for them, &c.] *Vulg. Cast. Trem.*——we must sell them for money to buy corn.

5. Yet now our flesh is as the flesh of our brethren: our children as their children.] *ó*, *Vulg. Cast. Trem.* Our flesh [i. e. our life] and our children are as dear to us, as their [the rich mens] life and children are to them.

7. Ye exact usury every one of his brother.] *ó*, Would any one use a brother as you do?

11. The hundredth part of the money, and of the corn, and of the wine, and the oyl, which you exact of them.] One per cent. usury per month, which is 12 per cent. per annum.

VI. 2. In some one of the villages in the plain of Ono.] *ó*, *Ἐν ταῖς Κώμαις*.

Vulg. here for *viculis*, has *vitulis*, the calves of Ono; an instance what nonsense transcribers can make of a text.

6. It is reported among the heathen, and Gashmu saith it.] *Vulg.*——among the nations, and *Gesem* saith it. *ó* has nothing of *Gesem*.

6, 7. That thou mayst be their king according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king

Nebemias. king in *Judab*: and now shall it be reported to the king according to these words. Come now, &c.] 6, That thou mayst be their king: and accordingly thou hast appointed prophets for thy self, that thou mayst sit in *Jerusalem* as king of *Judab*. Now these words will be told to the king. Come therefore, &c.

VI. 14. And on the prophetess *Noadiab*.] 6, and *Vulg.* The prophet *Noadiab*.

15. So the wall was finished on the twenty fifth day of *Elul*, in fifty two days.] *Josephus* thought this would appear too mean: so he encreases the number to two years, three months. And as he had set *Nebemias*'s coming on the 25th of *Xerxes*, makes the finishing to be on his 28th.

VII. 5. And I found a register — of them which came up at the first, and found written therein.] This register is the same with that in *Ezra*: It has the same names, and the same numbers; save where the transcribers have made a difference. It seems by the words, that *Nebemias* found it; and that *Ezra* copy'd it from him.

33, 34. Men of the other *Nebo*, fifty two — Of the other *Elam*, one thousand two hundred and fifty four.] Here is omitted one family. In *Ezra* ii. 29. it is, Of *Nebo*, 52; of *Magbiss*, 156; of the other *Elam*, 1254. Yet though these 156 be here lost, the particulars in *Nebemias* come to more than in *Ezra*.

43. Levites: children of *Jeshua*, of *Kadmie* — of *Hodevab*, seventy four.] This *Hodevab* is, *Ezra* ii. 40. *Hodaviab*, and *Ezra* iii. 9. *Judab*.

70. And some of the chief fathers gave to the work: the *Tirshatha* gave, &c.] This, I think, is part of the register of men, and of gifts given in *Zorobabel*'s time; and accordingly is, or should be, the same in *Ezra* ii. and here. 6 *Vat.* indeed for

for *Tirshatha* in this verse, puts *Nebemias* (as if *Nebemias*. it were a gift of *Nebemias*, or in his time.) But this seems a mistake; which is not in *ó Alex. Ald. Comp.* nor in any translator: Yet the editors of *Vulg.* do give their opinion, that this is not part of the old register. (That they say ends at the end of *ý 69.*) and that this is a continuation of *Nebemias*'s history of himself, and his own time. However it be, one would take it to be the same with that recited by *Ezra*, ch. ii. 68. As for the differences of the sums given in this and that, see there. Only whereas the number of the priests garments is there 100, it is here in *Heb* 597. but in *ó* it is but 97, which, I guess, are in *Ezra* call'd by a round sum, 100.

VII. 73. *So the priests, and the Levites—and all Israel dwelt in their cities.*] Here the chapter ends in *ó*, and *Vulg.* and *Cast.* And so it should do in all editions: For here is either the end of the register, or however, here is the end of that narrative of the donation. *Eng.* it self ends the second chapter of *Ezra* at these same words: Whereas to add to the tail of them (as the *English* translator of *Nebemias* has here done) those words, *And when the seventh month was come* (which are the beginning of a new narrative) is to confound the 7th month of the first year of *Cyrus*, 4178. (of which *Ezra* is speaking, ch. iii. 1. and wherein *Zorobabel* is mention'd) with the 7th month of the 21st of *Artaxerxes*, 4271. where *Ezra*'s reading of the law is mention'd, and which *Nebemias* in the next chapter speaks of.

VIII. 2. *Ezra the priest brought the law—the first day of the seventh month.*] The feast of trumpets. The law was order'd to be read to the people once in seven year on the seventh month, *Deut.* xxxi. 10. but that was order'd on the 15th

Nebemiah. day at the feast of tabernacles. This was an extraordinary occasion.

VIII. 8. *So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.*] ó, They read in the book, in the law of God. And *Ezra* taught them, and gave them the distinctions in the knowledge of the Lord. And the people understood the reading.

The people had liv'd so long in *Babylonia*, that there might need an interpreter to make them understand the *Hebrew*, in which the law was written.

9. *This day is holy unto the Lord.*] The feast of trumpets.

15. *And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, &c.*] ó, And that they should sound with trumpets in all their cities, and in *Jerusalem*. And *Ezra* said, Go forth unto the mount, &c.

17. *Since the days of Joshua — unto that day, had not the children of Israel done so.*] It seems this making booths or arbours had been neglected all the days of Judges and Kings. But I suppose the sacrifices and other rites of the feast of tabernacles had been observ'd.

18. *A solemn assembly.*] Marg. A restraint. ó, 'Εξόδιον. Vulg. Collectam. Trem. Diem interdicti.

IX. 1. *Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, &c.*] The 10th day of this month (for it was the 7th month) was a fasting-day by law.

4. *Jeshua, and Bani, Kadmiel, Shebaniab, Bunni, Sherebiab, Bani, [and] Chenani.*] Among these

these names is *Bani* twice, and *Bunni* once. But *Nebemiab*.
ó read them all *Beni*.

ó, *Jeshua*, and the sons of *Kadmiel*. *Shebaniab*,
son of *Sberebiab*. The sons of *Chenani*.

Among the families of Levites, the children
of *Kadmiel* are reckon'd in *Ezra* ii. *Nebemiab*
vii. &c.

IX. 6. *Thou, even thou art Lord alone, &c.*]
ó, And *Ezra* said, Thou art the only Lord, &c.

So that all this prayer through all this chap-
ter, which *Heb.* leaving out *Ezra's* name, ascribes
to some Levites foremention'd, was made by *Ezra*
the priest. And so *Josephus* recites it as a
prayer of his.

21. *Yea, forty years didst thou sustain them in*
the wilderness.] *ó*, Διέτρεψας.

This makes the *ἐτροφοφόρησας* at *Acts* xiii. 18.
a more probable reading than *ἐτροποφόρησας*.

22. *Thou gavest them kingdoms and nations, and*
didst divide them into corners.] *ó*,—kingdoms, and
didst divide nations to them. *Vulg.*—and didst di-
vide lots [or, shares, or, inheritances] to them.

Either of these is more likely than dividing
them into corners. And so in the next words, *ó*
is, They possessed the land of *Sibon* king of
Heshbon. But *Eng.* The land of *Sibon*, and the
land of the king of *Heshbon*. As if they were
not both one. The *Heb.* scribe has put in [and
the land] once too often.

X. 1, 2, 3, 4, &c. *Those that sealed, were—Se-*
raiah, Azariah, Jeremiah, &c. These were the
priests.] It is a question whether these were par-
ticular men, or families of priests, which sealed
the covenant.

The names are, most of them, the same with
the names of those 21 chief men among the
priests which an hundred years before had come
up

Nebemiab. up with *Zerubbabel* and *Jeshua*; mention'd ch. xii. 1, 2, 3. and the number of names the same. Which, I think, could not have happen'd, but that these are recited as the families, or descendants of them. It is plainly so in the recital of the Levites that sign'd, *ŷ* 9. and of the people at *ŷ* 14, &c. And this is render'd more probable, for that in *ó* the word *ŷòs* (*forſan ŷòl*) is ſet before the fiſt of them, and, I gueſs, applicable to them all; and that inſtead of *Seraiah*, *Azariah*, &c. ſhould be read, The ſon [or, ſons] of *Seraiah*, *Azariah*, &c. Let any one compare the names.

X. 14, 15. *Zattbu*, *Bani*, *Bunni*, *Azgad*, &c.] *Bani* [or, *Binnui*] is mention'd in the catalogue, ch. vii. but *Bunni* is not: It is perhaps only a reiterated writing of the ſame word.

16. *Adonijab.*] *Adonikam*, I ſuppoſe. See the catalogue, ch. vii. 18.

17. *Ater*, *Hizkiab.*] *Ater* of *Hezekiab*. See the catalogue, ch. vii. 21.

Juſt ſo the ſcribes have done with *Pabath-Moab*, which is one name of one family. Yet they here at *ŷ* 14. have made two mens names out of that word *Aſſur*, and the names that follow, ſome in the catalogue, and ſome not. *Baanab* ends that catalogue and this.

32. *Alſo we made ordinances for us, to charge our ſelves yearly with the third part of a ſhekel.*] The law had charged every perſon with half of a ſhekel. This, I ſuppoſe, was to be over and beſide that. 2*s.* 3*d.* or 2*s.* 6*d.* a perſon.

34. *We caſt lots among the prieſts, the Levites, and the people, for the wood-offering.*] This is a thing which ſeems never to have been provided for by law before *Nebemiab*'s time. There was to be a continual fire kept on the altar. We do

do not read of any provision of wood for this, *Nebemiab*, till now. See ch. xiii. 31.

XI. 3. *Now these are the chief of the province that dwelt at Jerusalem.*] This chapter must be compar'd and read together with 1 *Chron.* ix. They are both on the same subject. In one, *Nebemiab*, in the other, *Ezra*, or whoever is the writer, tells who were the chief men of *Judah* and *Benjamin*, and of the priests, and of the Levites, singers, &c. that dwelt at *Jerusalem* in their time. There were more of each of these at *Ezra's*, than at *Nebemiab's* writing. Some of the same men are mention'd by both: But the scribes have so mangled the names, that they can hardly be known to be the same. I can see no proof of that which Dr. *Allix* suggested to Bp. *Patrick* (and *Patrick* printed it) "That if the names of these persons mention'd in this chapter be compar'd with the names of those that came back with *Zerubbabel*, it will appear that they were the fourth, fifth, and sixth generation from *Zerubbabel*. Which is a demonstration that *Nebemiab* did not come to *Jerusalem* in the time of *Longimanus*, but of *Mnemon*."

I think the contrary of this appears in all places, except one which learned men think to be interpolated: Of which I spoke in the preface to *Ezra*; and must speak again, ch. xii. 22, 23. of this book.

I will set down the names and genealogies of some of the men, as they stand here, and as they stand at 1 *Chron.* ix.

Chief

*Nebemiab:*Chief men of *Judab*.

- Nebemiab* xi. 4. *Atbaiab* 1 *Chron.* ix. 4. *Utbai*
 5. *Maasfiab*, — a son of *Shiloni* 5. *Asaiab*, — of the *Shilonites*

Chief men of *Benjamin*.

7. *Sallu*, son of *Sallu*, son of
Mesbullam, son of *Mesbullam*
Joed *Hodaviah*
Pedaiab *Hafenuab*
Kolaiab This *Hodaviah* is call'd, c. vii.
Maasfiab 43. *Hodevab.* *Exra* iii. 9.
Judab. Here, *Joed*.

Priests

Priests

10.	1 <i>Chron.</i> ix. 10.	<i>Neb.</i> xi. 12.	1 <i>Cron.</i> ix. 12.
<i>Jedaiah</i> , son of	<i>Jedaiah</i>	<i>Adaiah</i> , son of	<i>Adaiah</i>
<i>Jojarib</i>	<i>Jebojarib</i>	<i>Jeroham</i>	<i>Jeroham</i>
<i>Jacbin</i>	<i>Jacbin</i>	<i>Amzi</i>	—
<i>Seraiah</i>	<i>Azariah</i>	<i>Zecbariah</i>	—
<i>Hilkiab</i>	<i>Hilkiab</i>	<i>Pashur</i>	<i>Pashur</i>
<i>Mesbullam</i>	<i>Mesbullam</i>	<i>Malchiah</i>	<i>Malchijah</i>
<i>Zadok</i>	<i>Zadok</i>		
<i>Meraioth</i>	<i>Meraioth</i>	And <i>Amashai</i> , son of	<i>Maashiai</i>
<i>Abitub</i>	<i>Abitub</i>	<i>Azareel</i>	<i>Adiel</i>
		<i>Abasai</i>	<i>Jahzerab</i>
		—	<i>Mesbullam</i>
		<i>Mesbullemoth</i>	<i>Mesbullemeth</i>
		<i>Immer</i>	<i>Immer</i>

Levites

15.	1 <i>C.</i> ix. 14.	17.	1 <i>C.</i> ix. 15.	17.	1 <i>C.</i> ix. 16.
<i>Shemaiah</i>	<i>Shemaiah</i>	<i>Mattaniah</i>	<i>Mattaniah</i>	<i>Abda</i>	<i>Obadiab</i>
<i>Hashub</i>	<i>Hashub</i>	<i>Micab</i>	<i>Micab</i>	<i>Shammua</i>	<i>Shemaiah</i>
<i>Azrikam</i>	<i>Azrikam</i>	<i>Zabdi</i>	<i>Zicbri</i>	<i>Galal</i>	<i>Galal</i>
<i>Hashbaniab</i>	<i>Hashbaniab</i>	<i>Asaph</i>	<i>Asaph</i>	<i>Jeduthun</i>	<i>Jeduthun</i>

Porters, or Guards.

19.	1 <i>Chron.</i> ix. 17.
<i>Akkub</i> , <i>Talmon</i> , and their brethren	<i>Shallum</i> , <i>Akkub</i> , <i>Talmon</i> , <i>Abi-man</i>

There

There were porters of the same names that *Nebemiah* came up with *Zerubbabel*; as is seen at ch. vii. 45. So that these seem to be names of families: For the same men could not be living.

That the pedigree of *Jedaiah* son of *Jojarib*, y 10. is to be read as I have set it (though the scribes have instead of [son of] put [and] between the names, and sometimes nothing at all) will, I think, be plain to any reader that compares both the books, and remembers the catalogue of the later high-priests down to *Seraiah* (call'd sometimes *Azariah*) who was kill'd by *Nebuchadnezzar*. And this *Jedaiah* (a priest of chief note in *Ezra's* and *Nebemiah's* time) being but in the fourth generation from *Seraiah* kill'd 4126. is a proof that he could not be later than the time of *Artaxerxes Longimanus*, 4276. He must be an old man that is great grandson to a man that was kill'd 150 years ago.

But though some of the same men were living when *Chronicles* was written, which were living when *Nebemiah* wrote; yet *Chronicles* seems to have been written later, because *Jerusalem* which was but thinly inhabited in *Nebemiah's* time, grew more populous by degrees: and when *Chronicles* was written, had many more gentlemen, priests, Levites, &c. than it had when *Nebemiah* wrote; as appears in comparing these two chapters.

There dwelt in *Jerusalem*

<i>Nebemiah</i> xi.	1 <i>Chron.</i> ix.	
Chief men of <i>Judab</i> —	468 —	690
Chief men of <i>Benjamin</i> —	928 —	956
Priests —	1192 —	1760
Levites —	284 —	not number'd
Porters, or guards of the temple —	172 —	212

XI. 22.

Nebemiah. XI. 22. *The overseer of the Levites—was Uzzi, son of Bani, son of Hasbabiab, son of Mattaniab, son of Micab, of the sons of Asaph.]* One Mattaniab, son of Micab, of the sons of Asaph, was mention'd, v 17. He could not have a great-grandson an overseer. It must be some other Mattaniab: Or *ó* must be follow'd, which has no Mattaniab in Uzzi's pedigree.

XII. 10, 11. *Jeshua begat Joiakim, and Joiakim begat Eliasbib, and Eliasbib begat Joiada, and Joiada begat Jonatban, and Jonatban begat Jaddua.]* How these last high-priests could be nam'd in *Nebemiah's* book, who liv'd in the days of *Eliasbib*, see here the preface to *Ezra* and *Nebemiah*. 'Tis thought that some later reader of *Nebemiah's* book, seeing the pedigree of the high-priests brought down only to *Eliasbib*, or perhaps to *Joiada*, added in the margin the names of the following ones to his own time: which marginal addition came afterward into the text. *Josephus*, l. xi. calls *Joiada*, *Judas*; and *Jonatban*, *Joannes*; and *Jaddua*, *Jaddus*. And makes *Jaddus* contemporary with *Alexander the Great*, 4383. And names the following high-priests, *Onias*, *Eleazar*, *Manasses*, *Onias II.* &c.

17. *Of Abijab, Zicbri: of Miniamin—of Moadiab, Piltai.]* Here is wanting the name of him who came of *Miniamin*: Nor does *ó* help; save that *Comp.* if any one give heed to it, puts, *Of Benjamin, Keros.* *Vulg.* is, *Of Miniamin and Moadiab, Piltai.* But *Hattush*, who was one among the progenitors, v 2. has no successor nam'd; nor is himself nam'd in this recapitulation; nor by *ó* at all.

22, 23. *The Levites in the days of Eliasbib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests to the reign of Darius*

Darius the Persian. The sons of Levi, chief of the *Nehemiah's* fathers were written in the book of the chronicles, even until the days of *Johanan the son of Eliashib.*] 6, and *Vulg.* are as *Heb.* save that here and every where instead of [chief of the fathers] they have [chief of their families] which seems the truer reading. And instead of [to the reign of *Darius*] they have [in the reign.] But what to make of the sense of the whole place, I must confess I know not. Besides the difficulty mention'd on ψ 10. of *Nehemiah's* being suppos'd to speak of priests and Levites in future times as if they were present or past: the first of these two verses speaks of the Levites, written or register'd, to the times of *Jaddua*: the next speaks of them as recorded to a time not so far. And it cites a chronicle wherein they are written; which, unless they mean the book of *Chronicles* which we have, must be lost. And that which we have, has no chapter relating to this matter but chap. ix. wherein is no mention of any high-priest or king at all.

What seems most probable, is, That it has been a marginal interpolation of some later reader, who seeing the priests and Levites and porters, the chief of them, recorded by name in this book to the times of *Joiakim*, ψ 12, and 24, and 26. added a marginal note referring to some chronicle which had been written since *Nehemiah's* time, and had given the names of the following high-priests to *Jaddua*, and of the chief Levites and priests in those following times.

XII. 35. And certain of the priests sons with trumpets: [namely] *Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zacchur, the son of Asaph.*] The word [namely] seems put in here by Eng. wrong.

Nebemiab. wrong. And there should be a period at the word [trumpets:] For *Zechariab*, if he were a son of *Asaph*, was not a priest; but only a Levite. But what I think more probable, is, That there should be a break after the name, *Sbemaia*. And that for [the son of *Mattaniab*] should be read [and *Mattaniab*.] For this *Mattaniab* was a

Levite living in *Nebemiab*'s time; and is often mention'd with the same pedigree, only something diversify'd by scribes.

Here he is

ch. xi. 17.

<i>Mattaniab</i> , son of		<i>Mattaniab</i> , son of
<i>Micaiah</i> , son of		<i>Micab</i>
<i>Zaccur</i> , son of		<i>Zabdi</i>
<i>Asaph</i>		<i>Asaph</i>

1 Chron. ix. 15.

Mattaniab, son of *Micab*, son of *Zicbri*, son of *Asaph*.

The same I think of γ 22. where he is *Mattaniab*, son of *Micab*, of the sons of *Asaph*. And that many other such manglings have been made of the names of other persons.

XII. 37, 38, 39. *And at the fountain-gate, &c.] Ezra* with his company went up at fountain-gate, which was on the west-side, and compassed all the south part to the water-gate on the east. *Nebemiab* began near where they did; and compassed the north side.

46. *For in the days of David and Asaph, of old, there were chief of the singers.] 6, For in the days of David, Asaph* was of old the chief of the singers.

XIII. 4. *And before this, Eliashib the priest, having the oversight of the chamber of the house of God,*

God, was allied to *Tobiah*.] 6, ——— *Eliashib* a *Nebemiah*.
priest, who dwelt in a chamber——

Bp. *Usher* concludes that this was not *Eliashib* the high-priest; but a priest of that name.

XIII. 5. *And the offerings of the priests.*] 6,
And the priests first-fruits.

As the tythes were for the Levites, the first-fruits were the priests.

6. *In the two and thirtieth year of Artaxerxes —came I unto the king.*] This confutes *Josephus*, who supposes this *Artaxerxes* to be *Xerxes*. But *Xerxes* did not reign near 30 years in all.

20. *The sellers of ware lodged without Jerusalem once or twice.*] 6, ——— lodged and made a fair without, &c.

28. *One of the sons of Joiada, the son of Eliashib the high-priest, was son-in-law to Sanballat the Horonite.*] By this it would seem that *Nebemiah* continued to see *Joiada* high-priest: For according to the usage of the Old Testament writings, the words in *Heb.* [*Joiada Ben Eliashib*] are only the name of one person, viz. *Joiada*. And therefore from the words, *Joiada son of Eliashib, the high-priest*, we must suppose that *Joiada* was high-priest when *Nebemiah* wrote. See *Dr. Prideaux, sub anno 409.*

1 *Chronicles.*

THE book of *Chronicles*, which we divide into two books, is supposed to be written by *Ezra*; and that, I think, in his latter times: especially that part of it which is now contain'd in the first nine chapters: For the ninth chapter mentions men and things of very late times. All the rest is a recapitulation of the history of that nation under the kings, from *David's* time to the captivity: And is mostly the same that had been contain'd in the 2d book of *Samuel*; and the two books of *Kings*; save that it adds a more particular account of some circumstances; and especially of the courses of the priests, Levites, singers, &c.

These three parts of *Ezra's* works (the first eight chapters being a breviat of the *Pentateuch*, *Joshua*, &c. containing the names and genealogies of the men from *Adam* to *David*: And then, that fuller history of the times of the kings: And lastly, that book which he had written of the history from the captivity to his own times, and of his own life and actions:) These three, I say, taken together, do make an epitome of the history of all the Old Testament books, from the creation to his own time, and the latter part of it: which we may well suppose to reach to the year 4300, or longer.

It must be on this occasion (because *Ezra* wrote a compendium of, and had the name of an epitomizer of, the books of the Old Testament) that some romancer forg'd a story, that all the books of the Old Testament were once lost, viz. in the time of the *Babylonish* captivity; and that *Ezra* had a revelation from God, in which

which he was enabled to write them all over again *verbatim*, and some hundreds of books more. And there was a legend written under the name of *Ezra*, many hundred years after he was dead (now-a-days call'd by some the 4th book of *Ezra*) which makes him tell this story of himself: How in the 30th year of the captivity (which must be in *Nebuchadnezzar's* time; long before the true *Ezra* was born) he being in a field near *Babylon*, wrote over all the Bible (which had been lost) by inspiration. Or, I think, he dictated, and some *amanuenses* wrote it from his mouth.

That he was a restorer of the knowledge of the law among the people (who had in great measure forgot it, and fell into weeping when they heard it read) and that he reform'd many ill usages by shewing the people wherein they deviated from it; is plain by the whole account of his and *Nebemiah's* book. On which account he might in some sense be call'd a restorer of the law. The way by which he restor'd it, is express'd, *Nebem. viii. 1. All the people spake unto Ezra to bring the book of the law of Moses.* And he brought it, and read, and explain'd it from morning till noon, &c.

The ancient Christians likewise had a tradition that he restor'd the true reading of the text in places where the copyers had made mistakes in the writing; (which is probable enough: And there has been a want of more *Ezra's* since to correct the mistakes that have come since:) And this is all, I think, that *Irenæus* means, when he says, *l. 3. c. 25.* that the scriptures having been, during the captivity, corrupted, *διαφθαρῶν τῶν γραφῶν* when the people were after 70 years return'd, then in the reign of *Artaxerxes*,

erxes, God enabled *Ezra* the priest to set right the words of the prophets, ἀναλάξασθαι λόγους and to restore to its true state, ἀποκαταστήσαι, the law given by *Moses*. If any of them meant any more than this (as *Tertullian*, l. 1. *de Cultu Fœm.* has an odd saying, as if he did) it was a very groundless conceit, and injurious to the credit of the holy books. Nor has there any thing happen'd more prejudicial to the belief which either *Jews* or *Christians* ought to have of their scripture-books, or that gives a greater handle to *Atheists* against them, than such fables mixt with them, or made concerning them.

Josephus knew nothing, nor had ever heard any thing of this performance of *Ezra*. For when he recites the great merits and encomiums of him (on which subject he never is sparing) he has nothing of any thing like this. And the same is observable of *Syracides*. Those of the ancient *Christians*, who had heard of this tradition, did not take it from that fourth book of *Ezra* (which, I suppose, was not then as yet forg'd) for they knew the time in which *Ezra* liv'd, which that ignorant author had set wrong, and antedated it by 100 years. And whereas some now (since chronology is better understood) would salve the credit of that book by supposing that there were two *Ezra's*; one in *Nebuchadnezzar's* and *Ezekiel's* and *Daniel's* time (of whom nothing is said in scripture) who must be the author of this book, and who had this revelation; and the other in *Artaxerxes's* time: This is mere fiction; and they might as well, or better, have fram'd it under the name of *Daniel*, &c. Any reader will perceive that that *Ezra* whom they have made to speak, puts on the vizard of *Ezra* the scribe.

I have

I have gone so far out of my way, because I guess this imagination to have been first rais'd on occasion of his writing this book of *Chronicles*, which is, as I said, a short recapitulation of *Moses's* writings, and a larger one of the kings. After all, one cannot but observe, that neither the book of *Chronicles*, nor any other of these late books, *Ezra*, *Nebemiah*, *Esther*, are ever cited, nor the names of the persons ever mention'd, or referr'd to in the New Testament.

The book of *Chronicles* has (in those accounts of things which are peculiar to it, and are not found in *Samuel* or *Kings*) many things very strange: Sums and masses of gold and silver of prodigious quantity: Armies, and battles, and slaughters of men in them, in such vast numbers as are seldom heard of: a great part of which may possibly be owing to scribes and copyers. For there is no book of scripture, the copies whereof have been more carelessly written, or which has been worse kept, or has so many texts plainly mutilated. And whereas in the more ancient books, a word that by scribes was miswritten or omitted in *Heb.* is frequently supply'd or amended in *ḡ*; there is very little of that here. Where there is a manifest chasm in *Heb.* which one would hope to see fill'd in *ḡ*, it fails our expectation for it is commonly the same in *ḡ*. By which we may conclude, that as the book it self was written late, so the translation of it into *Greek* was a long time later; and after that the *Hebrew* copy had contracted most of the *errata* by the hands of scribes, which it has now. Some few there are, which must have come into *Heb.* since the translation; in which *ḡ* does help: and many which may be amended by collating them with the texts of the *Pentateuch*, or *Samuel*, &c.

And some very few truer written here than in *Samuel* or *Kings*.

1 *Chren.*

I. 7. Sons of *Javan*; *Elisba*, and *Tarsbifb*, *Kitim*, and *Dodanim*.] Marg. *Rodanim*. ó, — *Κίτιοι* & *Ρόδιοι* the Islanders, and *Rhodanites*.

11. And *Misraim* begat *Ludim*, and *Anamim*, and *Lebabim*, and *Napbtubim*, &c.] ó *Alex Ald.* — the *Lydians*, and *Anamians*, and *Lebabians*, and *Napbtusians*.

17. Sons of *Sbem*; *Elam*, *Asbur*, *Arpbaxad*, and *Lud*, and *Aram*, and *Uz*, and *Hul*, and *Getber*, and *Meshech*.] The five first were his sons; the four last his grandsons by *Aram*. *Gen. x. 21, 22.*

18. And *Arpbaxad* begat *Shelab*, and *Shelab* begat *Eber*.] ó *Alex. Ald.* And *Arpbaxad* begat *Cainan*, and *Cainan* begat *Shelab*, and *Shelab* begat *Eber*.

See on *Gen. x. 24.* and *Luc iii. 36.* ó *Vat.* is as *Heb.* and so is *Alex.* at *ψ 24.*

36. The sons of *Elipbaz*; *Teman*, *Omar*, &c. and *Timna*, and *Amalek*.] ó is so. But by reading *Gen. xxxvi. 10, 11.* we see that *Timna* was not his son, but his concubine, on whom he begat *Amalek*. Many of the names here are wrong-written: For which see *Marg.* and recur to *Genesis*, from whence these genealogies are taken.

II. 6. Sons of *Zerah*; *Zimri*, and *Ethan*, and *Heman*, and *Calcol*, and *Dara* [ó, *Darad*.] No mention of these in *Genesis*. The names are mostly the same as of those men famous for wisdom, whom *Solomon* is said, 1 *Kings iv. 31.* to have excell'd.

9. Sons of *Hexron*; *Jerahmeel*, and *Ram*, and *Chelubai*.] ó, — and *Aram*, and *Chaleb*. See *ψ 18,* and *42.*

II. 18.

II. 18. *Caleb — begat [children of] Azuba his wife, and of Jerioth.* Heb. is, Begat Azubab his wife. Eng. puts in, children of.

6. *Caleb took Azubab to wife, and Jerioth;* תיב יעריא.

Vulg. Caleb took Azubab to wife; and of her begat Jerioth.

24. *After that Hexron was dead in Caleb-epbratab, then Abiab.]* ó, *Vulg. Trem.* — was dead, Caleb came in to Epbratab. Then, &c.

31. *The children of Sheshan; Ablai.]* Ablai was his grandson by his daughter, & 34, 35. tho' there called Attai.

49. *And the daughter of Caleb was Achsa.]* By this one would think that the Caleb, of whom he had been speaking, was Caleb the son of Jephunneh, spoken of in Joshua and Judges. If the genealogy could be made to agree, and the times.

50. *Caleb the son of Hur.]* Caleb, son of Hexron, had a son Hur by Epbrath. And Hur, it seems, had (beside Uri) a son called Caleb.

51. *Salma the father of Beth-lehem, &c. ad finem.]* Cast. Hic locus ejusmodi est, ut nihil annotare possim, nisi me nihil in eo intelligere.

III. 15. *The sons of Josiah — Jobanan, Jehoakim, Zedekiah, Shallum.]* ó is so, and *Vulg.* But of that fourth son Shallum, there is no memorial any where but here. He that is here called Jobanan, is suppos'd the same that in other books is called Jehoabaz, who was carry'd into Egypt: and him Jeremy does in one place call by way of disdain, Shallum. In the next verse Zedekiah is called (here and in *Matth. i.*) son of Jeconiah, only because he was his successor. He was his uncle.

17. *Sons of Jeconiah; Assir, Salatbiel his son.]* Jeremy had said, ch. xxii. 30. of Jeconiah, Write

¹ *Chron.* ye this man childless. (So it is in *Heb.* but not so in *6*. See on that text.) Therefore *Trem.* thinks that he had no son called *Affir*; nor any son at all. And that the word *Affir* here is not the name of a man; but signifies, *bound* or *captive*; and that the words should run thus; *The sons of Jeconiah who was carried captive, Salathiel his son.* And that *Salathiel* also is here and *Matt.* i. called his son, only because he next after *Jeconiah's* death was counted chief governor of the *Jews* in *Babylon*: but that he was the son of *Neri*, mention'd *Luc* iii. 27. a descendant of *Nathan* the son of *David*. This seems very far fetch'd. Yet they say, *Cappellus* follows it. *Zerubbabel* here mention'd, *18, 19, 20.* as brother's son of *Salathiel*, had sons whose names he follow; but the names are not the same as i. ii. i.

III. 21. *Sons of Hananiab; Pelatiab, and Jesaiah: the sons of Repbaiab, the sons of Arnan, the sons of Obadiab, the sons of Sbecaniab.* *6*, *Sons of Hananiab; Pelatiab: Jesaiah his son; Repbaiab his son; Arnan his son; Obadiab his son; Sbecaniab his son.* So *Vulg.*

This is more like a genealogy than the words in *Heb.* But in the next verse, where five are named, and said to be six, *6* is as *Heb.* One name is dropp'd in the copies.

IV. 3. *These were [of the] father of Etam; Jereel, and Ishma, and Idbasb.* *6*, — *These were the sons of Etam* — *Vulg.* *Ista stirps.*

11. *And Chelub the brother of Shuab begat Mebir.* These are names not heard of.

6, *And Caleb the father of Achsa begat Machir.*

17. *The sons of Ezra were, Jether, and Mered, and Epber, and Jalon: and she bare Miriam.* *6*, — *and Jether begat Maron.*

IV. 21, 22, 23.

IV. 21, 22, 23. Of these three verses, *Cast.* ¹ *Cbron.* says, the words and readings are so deprav'd, that they cannot either by *6* or *Vulg.* be amended. And for certain not by *Eng.*

41. *And smote their tents, and the habitations that were found there, and destroyed, &c.] 6,—* and the *Mebunims*, τὰς Μιβαϊμς· whom they found there.

V. 21. *They took away their cattle; of their camels fifty thousand.] 6,—* 5000.

VI. 4. *Eleazar begat Phinebas, &c.]* It is necessary for a reader of the books of the Old Testament, to have a catalogue of the high-priests for that time. And this being the most complete one, I have set it (in a following page) compar'd with some others. There are, chap. ix. 10. and *Nebem. xi.* and *Ezra vii.* and *Esdras Apocryph. vi.* catalogues of the high-priests for the first and last part of the time; but none complete. I have set against their names, the kings or governors in whose times they liv'd, and the years of *J. P.* when they began, as nigh as I could by a gross guess: and have added the next six successors out of *Nebemiab* and *Ezra*. *Josephus* says, that from *Aaron* to *Zadok* there were thirteen high-priests.

In this catalogue there are but ten names before *Zadok*. And those four after *Uzzi*, were not actually high-priests: For on the death of *Uzzi*, *Eli*, who was not of the line of *Eleazar*, but of *Ithamar*, had the place; and his descendants, who were, it seems, seven in so short a time: As God foretold to *Eli*, that there should never be an old man in his house: and we do find in the history very frequent change of names of *Abimelech* and *Abiathar* in those times.

In

¹ *Cbron.* In *Zadok* the line of *Eleazar* was restor'd: And *Josepbus* says, that he and his successors to the captivity were eighteen: but the names that he gives (including *Jozadak*) are but seventeen, *l. x. c. 10.* And those, many of them, very different from the names in this catalogue; which are but twelve. Then he says, *Jeshua* and his posterity to the number of fifteen, had the place to the time of *Antiochus Eupator*. Then the *Asmoneans*, to the time of *Herod*. After whose time it is not worth the while to recount who they were: for they were no longer legal high-priests; but such as he and his ministers (the prime ministers of his time) created, putting in and turning out at their pleasure. *Jeboiadab*, in the time of *Joash*, and *Urijab*, in the time of *Abaz*, were priests in great power: but perhaps not high-priests. *Josepbus* has in his catalogue one *Uriab*: perhaps he, and perhaps some more in his catalogue, might be brothers of an high-priest deceas'd, holding the place till some son of the deceas'd came of age: and yet have no place in this catalogue which mentions only the lineal descent.

on the OLD TESTAMENT.

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1 Chr. vi. Ezra vii. Esdras Apoc. In time of
viii.

1 Chron.

Aaron	Aaron	Aaron	Moses	3224
Eleazar	Eleazar	Eleazar	Moses and Joshua	3263
Phinebas	Phinebas	Phinebas	Judges	3300
Abisbua	Abisbua	Abisbua	Judges	
Bukki	Bukki	Bukki	Judges	
Uzzi	Uzzi	Uzzi	Judges	
Zerabiah	Zerabiah		Judges	
Meraiotb	Meraiotb		Judges, Eli had the power	
				3570
Amariab			Judges, Eli's family, Samuel,	
				3598
Abitub			Abimelech, Abiathar, Saul,	
				3620
Zadok			David and Solomon	3678
Abimaaz			Reboboam, Abijah, Asa,	3730
Azariah			Jehoshaphat, (Amaziah, 2 Chron. xix. 11. Ama- riah) Jehoram, Abazi- ah, Ahaziah, Joash,	
				3790
Jehanan			Joash, Jehoiaha, Amaziah,	
			Uzziah,	3856
Azariah	Ezriab		Uzziah, 2 Chr. xxvi. 17.	
				3933
Amariab			Jotham, Abaz, Hezekiah,	
			2 Chron. xxxi. 10.	
				3987
Abitub	Abitub	Abitub	Hezekiah, Manasseh,	
Zadok	Zadok	Zadok	Manasseh,	4016
Sballum,				
five				
Mesbullam	Shallum	Sballum	Manasseh, Amon	4040
Hilkiab	Hilkiab	Hilkiab	Josiah, 2 Chron. xxxiv. 9.	
				4074
Seraiah	Seraiah	Seraiah	Jehoiakim, Jeconiah, Zede- kiah,	4104
Jehozadak			Time of captivity	4126
Jeshua			Zerobabel	4178
Joachim				4200
Eliashib	Ezra	Ezra	Nebemiah	4260
Joiada				4290
Jonatban				4310
Jaddua				4330
			began	4330
			liv'd to	4384
			VI. 20.	

1 Chron. VI. 20. Of Gershon; Libni his son, Jabath his son, Zimmab his son.] Here is wanting the name *Sbimeï* between *Jabath* and *Zimmab*. See \S 42, 43.

22. The sons of Kobath; Amminadab his son, Korab his son, Assir his son.] \S Vat. as Heb. \S Alex.—*Izbar* his son.

He is in all other Places call'd *Izbar*.

28. The sons of Samuel; the firstborn *Vashni*, and *Abiab*.] \S Vat. and Alex. and Vulg. as Heb. Bnd \S Ald. and Comp. The firstborn *Joel*, and the second *Abiab*, which is doubtless the true reading. See 1 Sam. viii. 2. Some reconcile this in Heb. by taking *Vashni* as another name for *Joel*. So Trem. Eng. Marg. &c. But others think that *Joel* is here by negligence of scribes omitted: and that the word *Vashni* signifies in Heb. [and the second.] So that the present Heb. with its deficiency stands thus; Of the sons of Samuel; the firstborn (——) and the second *Abiab*. In the chasm is to be understood, *Joel*. This deficiency must be very ancient. The name of Samuel is at \S 33. written *Sbemuel*.

43. The son of Jabath, the son of Gershon, the son of Levi.] Here is wanting *Libni*, between *Jabath* and *Gershon*. See \S 20. and other places.

60. All their cities—were thirteen cities.] So the number is in *Joshua* xxi. There they are all named. Here are but eleven named: *Juttah* in *Simeon*; and *Gibeon* in *Benjamin* are omitted.

61. Out of the half-tribe—of Manasseh, by lot ten cities.] Not all ten out of that: but two out of that. (See \S 70.) and eight out of *Ephraim* and *Dan*: six of which are named here, \S 67, 68, 69. Bnt *Eltekeb* and *Gibbethon* (named in *Josh*, xxi.) are omitted.

VI. 63. *Unto the sons of Merari — out of the tribe of Reuben, Gad, and Zebulun, twelve cities.]* Ten of these are named below, § 77. *ad finem.* Dimnab and Nabalal omitted.

76. *Hammon with her suburbs.]* 6, *חַמּוֹן*. and so it is in Heb. *Josh. xxi. 32. Hammoth.*

VII. 3. *Michael, and Obadiab, and Joel, Ishia, five.]* The writer doubtless named five; one is dropp'd.

14. *Sons of Manasseh; Ashriel, whom she bare: but his concubine the Aramitefs bare Machir.]* 6, — *Ashriel, whom his Syrian concubine bare: she bare him also Machir.*

22. *And Ephraim their father mourned many days, &c.]* Here seems to have been some mis-writing by the scribes in the words foregoing: For *Ephraim* probably could not live so long, as to bemoan the slaughter of his children of the sixth generation, and then have another son.

24, 25. *Who built Beth-boron — and Uzzen-sherab. And Repha was his son.]* 6, — And the sons of Uzzen, Sherab; Repha his son.

28. *Unto Gaza and the towns thereof.]* Marg. Patrick, *Unto Adassa and the towns, &c.*

The border of *Ephraim* could not reach to Gaza.

IX. 3. *In Jerusalem dwelt of the children of Judab — and children of Ephraim, and Manasseh.]* A plain proof that many of those tribes return'd from *Babylon* with those of *Judab*.

10. *And of the priests; Jedaiah, and Jechozabab, and Jachin, and Azariah.]* For this, and many other verses of this chapter, see on *Nebe-miah xi*.

18. *They were porters in the companies of the children of Levi.]* 6 *Vat. and Alex.* These were the

1 *Chron.* the gates of the guards [or, watches] of the children of *Levi*.

Vulg. To that time some of the children of *Levi* kept guard at the king's gate by their turns.

IX. 21. *Zechariab*—was porter of the door of the tabernacle of the congregation.] ó, and *Vulg.* — of the tabernacle of witness.

They still, after the temple built, call'd it sometimes by the old name of *tabernacle*.

26. For these Levites, the four chief porters, were in their set office [Marg. trust] and were over the chambers and treasuries of the house of God.] ó, For these four chief had the trust of the gates: and the Levites were over the chambers, and encamped round the treasuries of the house of God.

32. And [other] of their brethren of the sons of the *Kobathites*, were, &c.] ó, And *Benaiah* a *Kobathite*, of their brethren, was over the shewbread.

39. And *Ner* begat *Kish*, &c.] Here are six verses to the end of the chapter, the very same with six verses beginning at v 33. of the chapter last before (save that here the scribe omitted the name of *Abaz* in v 41.) So that it seems to be the mistake of some scribe writing by oversight here over again among the catalogues of priests and Levites, the pedigree of the house of *Saul* by *Mephibosheth*, *Micah*, &c. which was naturally plac'd in the last chapter among the descendants of the tribe of *Benjamin*; and was falsely written there.

X. 1. Now the *Philistines* fought against *Israel*, &c.] Here *Ezra*, or whoever is the author, passes over all the time of *Moses*, *Joshua*, *Judges*, and *Samuel*; and begins at the death of *Saul*, and reign of *David*.

X. 13. *And for asking counsel of one that had a familiar spirit, to enquire of it.]* 6, ——— to enquire, and the prophet Samuel gave him his answer.

XI. 4, 5. *And David and all Israel went to Jerusalem—and he took the castle of Zion.]* It seems by this, that Jerusalem was in the hands of the Jebusites all the days of Saul.

Jos. says, the old name was Salem, and it now took the name Jerusalem.

11. *He lift up his spear against three hundred men slain by him at one time.]* This is one of the places where the writing in *Chronicles* seems right-er than in *Samuel*. For where the same action of the same man is recited, 2 *Sam.* xxiii. 8. the number is 800. *Trem.* knows how to solve this, as if he had been there: 300 kill'd with his own hand, and they being routed, 500 in the pursuit. There are no words in which scribes do more commonly mistake, than in numbers. *Jos.* sur-
passes all. He makes the number (if my edition be right printed) 900. and *Abishai's* 300, he makes 600.

13, 14. *And the people fled from before the Philistines. And they set themselves in the midst of the parcel, and delivered it, and slew the Philistines.]* 6, ——— *Philistines*. And he set himself in the midst of the parcel, and deliver'd it, and slew.

The sense it self shews 6 to be right here. The editions of *Vulg.* vary on it. In 2 *Sam.* xxiii. 11, 12. just the same thing is related, and almost in the same words, of one *Shamma*, the third of the three chief champions (which *Shammah* is omitted here) how when the people fled, he stood fast and won the day. So that there is a just suspicion that the scribe here has skipp'd a verse wherein *Shamma* was nam'd.

XI. 20.

1 Chron. XI. 20. *Abishai the brother of Joab, he was chief of the three.]* ó, Of three: i. e. of a second ternary.

22, 23. *Benaiah—slew an Egyptian, a man of great stature, five cubits high.]* Five cubits, if Bp. Cumberland and others reckon right, is near nine foot. *Goliath* by *Heb.* was six cubits; by ó, four. In 2 Sam. xxiii. the stature of the *Egyptian* is not measur'd.

26. *Also the valiant men of the armies.]* They are reckon'd here, with the four first, fifty or fifty-one. In 2 Sam. xxiii. about forty. There are several names of the same men diversify'd by scribes. At v 34. *Sons of Hesben.* ó, The son. v 38. *Joel* here, in Sam. Igal. And so, *Heles*, *Heled*: *Abialbon*, *Abiel*, &c.

XII. 8. *Faces as the faces of lions; as swift as the roes upon the mountains.]* The scripture itself does not disdain to use sometimes hyperbolic expressions.

XIII. 3. *Let us bring again the ark of our God to us.]* The ark was now at *Kirjath-jearim*: all chronologers agree that this time of fetching it thence, was about the year 3669. How long it had continued there, i. e. how long before this, *Eli's* death had been; and how long *Samuel* and *Saul* had govern'd, is a question on which they differ vastly. See on 1 Sam. vii. and on 2 Sam. vi.

Ibid. *For we enquired not at it in the days of Saul.]* ó, For they enquired not at it [or, after it; or, concerning it] in the days of *Saul*.

'Tis said in *Heb.* 1 Sam. xiv. 18. that *Saul* said to *Abijah*, *Bring hither the ark of God*: (for the ark of God was at that time with the children of *Israel*; viz. in the camp) Which, if it be a true reading, seems contrary to this text; and also to what one would guess from the series of the history,

history, viz. that the ark which had been carry'd^d *Chron.* to *Kirjath-jearim* at the death of *Eli*, and was now fetch'd from thence, had continued there all the while. But in *ó*, that text of *1 Sam. xiv. 18.* speaks only of an ephod, and nothing of the ark. See on that text. *Josephus* also does there (as in most of the places where the present *Heb.* and *ó* differ) follow the reading of *ó*; saying only, that *Saul* desir'd the high-priest (so he calls *Abijab*) to attire himself with the ephod. This *Abijab* was a grandson of *Eli*, born before his grandfather's death (as will appear by reading *ý 3.* of that chapter) which helps to settle the chronology of those times; that there was not such a vast distance, as the chronology of *Marg. Eng.* makes between *Eli* and *Saul*.

XIII. 5. *David gathered all Israel together from Sibor of Egypt, even unto the entring of Hemath.] ó, ——— from the borders of Egypt.*

Sbibor, or *Sibor*, seems to have been an old name for *Nile*, or some branch of it. The border between *Egypt* and *Israel* was a little river, not far from the eastern branch of *Nile*; whether coming out of *Nile*, I know not.

6. *David went up, and all Israel to Baalab, that is, to Kirjath-jearim—to bring up thence the ark.]* This rectifies the wrong reading, which the scribes had made in *2 Sam. vi. 2.* where 'tis said in *Heb.* that he went from *Baale* of *Judab* to fetch the ark from thence, which is an absurd speech.

7. *Uzza and Abio drove the cart.] ó, Uzza and his brethren drove the cart. Vulg. And his brother.*

In forty places where *Heb.* makes *Abio* a proper name, *ó* renders it [*and his brother.*]

1 Chron.

XIV. 4. *The names of David's children which he had in Jerusalem.*] They are here thirteen, *Heb.* and *ó*. In 2 Sam. v. are eleven in *Heb.* Twenty-four in *ó*. In 1 Chron. iii. 5. Thirteen, *Heb.* and *ó*. What I should conclude as most likely by comparing the catalogues, is, that the true number is twelve: and that the *Heb.* scribe in 2 Sam. v. has dropp'd *Nogab*; and in this chapter and ch. iii. has set *Eliphalet* twice: and that the twenty-four in *ó* at 2 Sam. v. are made by setting down all the twelve twice, with some difference in the spelling.

XV. 5, 6, 7, &c. *Of the sons of Kobath — of the sons of Merari — of Gershom, &c.*] Of the house of *Merari*, and of *Gershom*, here is named but one company for each. But of *Kobath* here is one company goes by his name: one, *ψ* 9. by the name of his son *Hebron*: one, *ψ* 10. under the name of his son *Uzziel*; and one, ver. 8. under the name of his grandson [by *Uzziel*] *Elizaphan*.

18. *Zecbariah, Ben, and Jaziel, and Shemiramoth, &c.*] Here are fourteen Levites nam'd: the same in *Heb.* and *ó*; save that *Heb.* has one nam'd *Ben*, and none nam'd *Azaziah*: But *ó* has no *Ben*, but one *Azaziah*. Now at ver. 20, 21. these fourteen are distributed, eight into one rank, and six into another: and there, both in *Heb.* and *ó*, *Azaziah* is one; but there is no *Ben*. And where in the next chapter, ver. 5. the same men are nam'd again, and there are three *Jeiels*, 'tis plain that one of them should be written, *Jaziel*, or, *Jabaziel*, as here.

XVI. 11. *Seek the Lord and his strength.*] *ó*, — and be strong [or, courageous] *καὶ ισχύσατε*.
29. *Worship the Lord in the beauty of holiness.*] *ó*, — in his holy courts. *ἐν αἰαῖς ἁγίαις αὐτοῦ*. And so in *Pf.* 96. which is the same as this.

XVI. 41, 42.

XVI. 41, 42. *And with them Heman and Jeduthun—to give thanks—And with them Heman and Jeduthun with trumpets and cymbals, &c.*] *ó*, And with him, Heman and Jeduthun — to praise: and with them trumpets and cymbals, &c.

XVII. 18. *What can David speak more to thee for the honour of thy servant? for thou knowest.*] *ó*, — to glorifie [or, thank] thee? See the parallel place, 2 Sam. vii. 20.

21. *Whom God went to redeem to be his own people, to make thee a name.*] *ó*, — to make himself a name.

27. *Now therefore let it please thee to bless the house of thy servant.*] *ó*, *Vulg. Marg.* — thou hast begun to bless.

Ibid. *For thou blessest, O Lord, and it shall be blessed for ever.*] *ó*, For thou, Lord, hast blessed it; and do thou bless it for ever.

XVIII. 4. *David took [of Hadadezer's] a thousand chariots, seven thousand horsemen, and twenty thousand footmen.*] This amends the writing of *Heb.* at 2 Sam. viii. 4.

12. *Abishai slew of Edomites in the valley of salt, eighteen thousand.*] In 2 Sam. viii. it is in *Heb.* Syrians. but in *ó*, Edomites as here. *Jos.* says, that Abishai was his lieutenant in that battle: And here it is ascrib'd to him.

16. *Zadok — and Abimelech son of Abiathar, were the priests.*] *Abimelech* must be a son of that *Abiathar* who fled to David from *Nob*. See on 2 Sam. viii.

XIX. 1. *After this, Nabash the king of the children of Ammon died, &c.*] This book passes over all the faults and misfortunes of David: His adultery, and murder of *Uriah*: *Amnon's* rape, and the murder of him: *Absalom's* rebellion, &c. And in after-times it speaks of *Manasse's* repentance; which is mention'd no where else.

1 Chron.

XIX. 7. *The Ammonites hired of the Syrians (beside Maacha's men) thirty two thousand chariots.*] It is a greater number of chariots than ever we read of in one battel. They were hired for 1000 talents of silver, ver. 6. The same battel and host is related, 2 Sam. x. There they are said to be (beside Maacha's men) 20000 and 12000. i. e. 32000 men; but not so many chariots. *Josephus* also, l. vii. c. 6. makes them just so many. Perhaps the scribe here made in his writing a mistake of 32000 chariots, for so many men.

18. *David slew of the Syrians seven thousand men [which fought] in chariots, and forty thousand footmen.*] *ὁ, ——— ἑπτα χιλιάδας ἀρμάτων, καὶ τεσσαράκοντα χιλιάδας πεζῶν.* 2 Sam. x. 18. ——— [the men of] 700 chariots, and 40000 horsemen.

There is a mistake in the writing of one of these: 7000 for 700; or else 700 for 7000. and of horsemen for footmen. *Jos.* reckons the slain 40000 foot and 7000 horse.

XX. 5. *Elbanan the son of Jair, slew Labmi the brother of Goliab.*] This rectifies 2 Sam. xxi. 19. where he is said to slay [] Goliab. But there the translators put in [brother of] from this text.

8. *These were born to the giant in Gath; and they fell by the hand of David, &c.*] *ὁ, ———* in Gath: there were four of them in all; and they fell.

There are but three reckon'd here. But in the parallel chapter, 2 Sam. xxi. there are four reckon'd.

XXI. 5. *And Joab gave the sum of the number of the people.*]

The

The sum of Israel	2 Sam. xxiv. 9.	300000	Of Judah	2 Sam. Here, Levi and Benjamin ex- cepted	500000 1 Chron.
	Here —	1100000			
	In Josephus	900000		In Josephus	470000 400000

The Rabbi's do give a very artificial explication for the reconciling the difference of the numbers: Which *Usher* in his *Annals*, and *Trem.* on 2 Sam. xxvii. 24. do think worth the reciting. I think, rather than fly to such study'd solutions, it is more satisfactory to think that mistakes have been made by scribes in the numerical words or figures; since it is apparent that they have made several in other texts.

XXI. 12. *Three years famine, or three months destroyed before enemies—or three days pestilence.*] In 2 Samuel xxiv. 13. it is seven years famine in *Heb.* But *ó* there is as *Heb.* and *ó* here, the number three in all the cases. Yet *Josephus* has it as it is in *Samuel* in *Heb.*

15. *The angel stood by the threshing-floor of Ornan the Jebusite.*] It appears that not all the *Jebusites* were expell'd out of *Jerusalem*. This *Ornan*, or *Araunab*, had a farm there on mount *Moriab*, the hill where, as *Josephus* says, *Abraham* had formerly offer'd his son *Isaac*; and where the temple was afterward built.

25. *So David gave to Ornan for the place six hundred shekels of gold by weight.*] 'Tis in 2 Sam. xxiv. fifty shekels of silver; which is not the hundredth part of the price here. See on that text.

26. *Answered him from heaven by fire upon the altar of burnt-offering.*] *ó*—of burnt-offering, and consumed the burnt-offering.

XXII. 1. *Then David said, This is the house of the Lord God: this is the altar, &c.*] This is the place where the temple must be built.

1 Chron.

XXII. 14. *Now behold in my trouble [Marg. poverty] I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver.]* ó is so; and *Vulg.* But *Jos.* Gold, 10,000 talents; silver, 100,000 talents: which is but a tenth part of the sum. 'Tis very probable that the books were so in *Josephus's* time; and that some scribes since have decupled the sums. For as *Bp. Cumberland* has computed the value of the gold and silver talents, (and *Dr. Prideaux* values them yet higher) they amount by *Josephus's* numbers to above 86 millions of pounds sterling: an immense sum for one king's exchequer. But 860 millions is more, I think, than ever was in all *Europe* at one time. *Solomon* was a great trader for gold: he had one fleet in the *Indian* sea, trading to *Opbir*; and another in the *Mediterranean*, to *Tarshish*. And it is said, 2 *Chron.* ix. 13. that the weight of gold that came to him in one year (beside what he had of chapmen, merchants, tributary kings) was 666 talents. Put the case that the whole of the gold by the year, was 2000 talents; yet in all his forty years he could not amass 100,000 talents of gold. It is more credible that the sums have been by scribes increased. *David*, at chap. xxix. gives 17 or 18 millions more, beside all this.

XXIII. 1. *So when David was old—he made Solomon his son king.]* This is counted the first time of making him king, by *David's* declaring his purpose before the people: For chap. xxix. 22. 'tis said, they made him king the second time, and anointed him. Now the book of *Kings* does not mention this first time of making him king; and this book of *Chronicles* does not mention *Adonijah's* attempt for the kingdom: But *Josephus*, who

who mentions both, sets *Adonijab's* attempt before the history of this chapter; and that, I think, with good probability: for after this, it would have been a desperate attempt.

XXIII. 3. *Now the Levites were numbred from thirty years and upward.*] If we compare this with *ŷ 24.* where they are counted from twenty years, we must, I think, conclude, that either thirty is by mistake of scribes written here for twenty: or else that it should be translated, Now the Levites had been numbred [or, had been used to be numbred] from thirty: (For so the law was at *Numb. iv.* in *Heb.* But in *ó*, from twenty-five. And at *Numb. viii. 24.* both *Heb.* and *ó* say twenty-five.) but now *David* reduc'd it to twenty.

5. *Praised the Lord with instruments which I made* [said *David*] *to praise* [therewith.] *ó Vat.* — which he made to praise the Lord with. *ó Alex. Cant. Ald.* — which they made —

Either of these copies of *ó* is better than to say [I made:] For *David* is not brought in speaking here at all.

7. *Of the Gershonites were Laadan* [Marg. *Libni*] *and Shimei.*] *Libni*, who in all books, and even in this, ch. vi. 17. is call'd by his usual name, is here *Laadan*; in *ó*, *Edan*.

9. *The sons of Shimei; Shalomith, &c.*] Here the name *Shimei* is written either for *Jebiel*, or else *Zetham*, or *Joel*: For it is plain that these, *Shalomith*, *Haziel*, &c. were descendants of that *Laadan* [or, *Libni*] mention'd the verse next but one before: And the scribe having *Shimei* in ver. 7. and *Shimei* again in the verse next to this, wrote *Shimei* here instead of some other name. See *Trem.* and *Patrick*.

1 Chron.

XXIII. 10. *Jabath, Zinab, Jeusb.*] ó, *Jabath, Ziza, Jeusb.* Heb. is *Ziza* in the next verse.

31. *And to offer all burnt-sacrifices unto the Lord in the sabbaths, &c.*] ó, And for all the burnt-sacrifices that are offered to the Lord, &c.

The Levites got ready the sacrifices for the priests, who offer'd them.

XXIV. 3. *Zadok of the sons of Eleazar, and Abimelech of the sons of Ithamar.*] This *Abimelech* must be father to that *Abiatbar* whom *Solomon* displac'd, and son to that *Abiatbar* who follow'd *David* from *Nob*. By which one would guess that this distribution of the priests was made in the early times of *David*: The same may be concluded from chap. xxvii. 7. Though these things be recited last, they seem to have been done before *Absalom's* rebellion, when *Zadok* and *Abiatbar* (the son, I suppose, of this *Abimelech*) were chief priests.

4. *House of their fathers.*] ó, House of their families. And so in all places of the book. As y 6. Chief of the fathers of the priests. ó, Chief of the families of the priests.

23. *And the sons [of Hebron] Jeriab the first, &c.*] Here the Heb. scribe had dropp'd the name, *Hebron*; and the scribe of ó, both *Hebron*, and *Jeriab*, and begins with [*Amariab* the second] But *Eng.* and other translators amend the place from ch. xxiii. 19. And they might have done so in more places than they have.

26, 27. *The sons of Jaaziab; Beno. The sons of Merari by Jaaziab; Beno, and Shobam, and Zaccur, &c.*] ó, The sons of *Jaaziah*, a son of *Merari*. *Jaaziah's* sons were, *Shobam*, and *Zaccur*. *Eng.* here, by making *Beno* a proper name, have both marr'd the sense, and gone contrary to *Trem.* whom

whom they ordinarily follow; and spoil'd the number of men. *Cbron.*

XXV. 1. *David—separated to the service of the sons of Asaph, and of Heman, and of Jeduthun.]* 6, ——— to their service the sons of—

These men, *Asaph, Heman, and Jeduthun* (which is another name for *Ethan*) are they whose names are set in the title of some of the psalms in the *Psalter*; whether as compos'd by them, or only sung by them, is uncertain.

Ibid. And the number of the workmen, according to their service, was - - - .] Here, I suppose, was set the number which is at *ŷ* 7. 288.

2. *Sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.]* 6, Sons of *Asaph*, which were near the king.

3. *Sons of Jeduthun; Gedaliab, and Zeri, and Jeshaiah, Hashabiab, and Mattitbiab, six.]* There were doubtless six names written at first. But this transcript was taken from some copy where one name was blotted or defac'd. The name, however, is preserv'd at *ŷ* 17. viz. *Sbimeï*: For he is the only one of the 24, which is not nam'd here. The differences in spelling the names: *A-sarelab* is there *Jesharelab*: *Zeri* is *Izri*: *Uzzziel*, *Azareel*: *Shebuel*, *Sbubael*. And at *ŷ* 9. after the naming of *Joseph*, should be supplied or understood (as is express'd of all the rest) *He, his sons, and his brethren, were twelve*. For so the number 288 is completed; 12 times 24.

XXVI. 1. *Of the Korbites [was] Meshelemiah, the son [or, a son] of Kore, of the sons of Asaph.]* He is call'd *Shelemiah*, ver. 14. and one would take him to be the *Sballum* mention'd, ch. ix. 19. and 21. with his son *Zechariah*, as here. However this *Asaph* here, is the same that is call'd *Ebiasaph*

¹ Chron. *Ebiasaph* there; one of the sons of *Korab*, mention'd *Exod.* vi. 24.

XXVI. 14, 15, 16. For *Zechariab* — (a wise counsellor) — his lot came out north-ward. To *Obed-edom*, south-ward; and to his sons, the house of *Asuppim*. To *Shuppim* and *Hofab* [the lot came forth] west-ward.] *ó* has nothing of [wise counsellor.] Ver. 15. To *Obed-edom* south, before the house of *Asuppim*. In the second place, To *Hofa* west-ward by the gate of the chamber at the going up.

Dr. *Lightfoot*, they say, shews that there were two gates in the western wall of the temple; and that a house, or treasury-chamber, that ran between those two gates, was call'd, the House of *Asuppim*.

20. And of the Levites, *Abijab* was over the treasures of the house of God.] *ó*, And the Levites their brethren were over——

There is no account any where else of any *Abijab* being over the treasures: In the words following, that is allotted to the *Gershonites* and descendants of *Moses*.

21, 22. As concerning the sons of *Laadan*: the sons of the *Gershonite* *Laadan*, &c.] The readings of these two verses in *Heb.* and in *ó*, are very disturb'd. There can hardly any other consistent sense be made of them, than that of the Levites which had charge of the treasures, *Jebiel*, *Zetham*, and *Joel* (which had been mention'd as three brothers, ch. xxiii. 8.) were some of the chief.

24, 25. *Shebuel*, a son of *Gershon*, the son of *Moses*, was ruler of the treasures. And his brethren by *Eliezer*, *Rehaviab*, &c.] *Josepbus*, l. vii. c. 11. says, *David* in this distribution of the Levites, honour'd in particular those of *Moses's* posterity:

posterity: For he appointed them to be keepers of God's treasury, and of those presents which the kings should offer, &c. And he names one *Jalus* (so the scribes and printers have made the name) as the chief man of his posterity, which is here said of *Shebuel* and *Shelomith*. *Chron.*

XXVII. 7. *The fourth captain for the fourth month was Asabel the brother of Joab.*] Then these courses were settled early in *David's* reign: For *Asabel* was kill'd by *Abner* quickly after *David* came to the crown. These courses of the captains, 24000 to a course, were alter'd once a month: twelve courses took their turns; each came once in a year. The courses of the priests and Levites and singers, porters, &c. were alter'd once a week; and they being divided into 24 courses, each course had its turn once in 24 weeks. *Josephus* says that the same courses of priests, which had been settled by *David*, continued to his time: and it is plain by what *St. Luc* says of *Zacharias* the father of *John Baptist* being of the course of *Abijah*, that is, the 8th course, that they were observ'd in that time. What number of priests were in each course, is not, as I remember, specify'd; only those that attended to set forward the work of the house, ch. xxiii. 4. being 24000. there would be 1000 every week. The singers on instruments being in all 288, ch. xxv. 7. came 12 at a time, each course once in 24 weeks.

XXVIII. 11. *Then David gave to Solomon—the pattern of the porch, and of the houses thereof, &c.*] 6, — the pattern of the temple, *vās* and of the houses, &c. *Vulg.* — of the porch, and of the temple, and of the houses.

It is not likely that the *vās* it self should be omitted in the recounting,

XXVIII. 12.

1 Chron.

XXVIII. 12. *And the pattern of all that he had by the spirit, of the courts of the house.]* *ὁ*, And the pattern which he had ἐν τῷ πνεύματι αὐτοῦ, in his mind, of the courts, &c.

Vulg. And also [a pattern] of all the courts, out-houses, &c. which he had contriv'd [or, which he had thought of, *quæ cogitaverat.*]

15. *The weight for the candlesticks of gold, and for their lamps of gold—and for the candlesticks of silver by weight, &c.]* *ὁ* has the former part of the verse concerning the candlesticks of gold; but not the latter concerning those of silver: nor do I remember any mention of any silver candlesticks us'd in the temple.

19. *All this [said David] the Lord made me understand in writing by his hand upon me, even all the works of this pattern.]* *ὁ*, All these things David gave to Solomon in writing of the hand of the Lord, according to the understanding of the work of the pattern granted to him. *Vulg.* All these things, says he, came to me written by the hand of God, that I might understand all the works of the pattern.

The *Hebrew*, which makes David speak here, and which makes *Eng.* put into the text [said David] seems to be a mistake of the *Heb.* scribe putting [made me] in the first person instead of the third. And possibly there may be some mistakes of scribes in both copies. All that *Jos.* says, is, that he gave his son the model of the building.

XXIX. 2. *Marble-stones in abundance.]* *ὁ*, Πάριον πολύν. *Vulg.* Marmor Parium.

If one knew at what time λίθος Πάριος was first us'd for marble, it might help to discover the antiquity of the *Greek* version of this book.

XXIX. 3, 4, 5,

XXIX. 3, 4. *I have given of my own proper* 1 Chron. gold, three thousand talents; and seven thousand talents of silver.] Here are 17 millions more, beside the sum at ch. xxii. 14. *Jos.* mentions only the gold.

6, 7. *The princes gave, of gold, five thousand talents, and ten thousand drams: of silver, ten thousand talents.*] This makes above 27 millions. *Jos.* makes the silver 100,000 talents.

2 Chron.

I. 13. **T**hen Solomon came [from his journey] to the high-place.] *ó*, and *Vulg.*—came from the high-place.

The *Heb.* scribe had, as it seems, written [to the high place] instead of [from the high place.] *Eng.* by putting in words do amend the sense; but are resolv'd to keep the words [to the high place.]

14. *And Solomon had a thousand and four hundred chariots, and twelve thousand horsemen.*] David had made provision for 24000 men at a time to attend, as a guard or army, on the king. These, I suppose, were all foot. But Solomon gat chariots and horsemen.

17. *A chariot brought out of Egypt for six hundred shekels of silver, and a horse for an hundred and fifty.*] So *ó* is here. But at 1 Kings x. 29. where *Heb.* is as here, *ó* there is, a chariot for 100 shekels, and a horse for 50. 100 shekels, 12 l. 10 s. or, as Dr. Prideaux, 15 l.

Jos. says, a chariot with two horses, at 600 drachms; and that is, 150 shekels.

II. 10. *Solomon to give to Hiram twenty thousand measures [ó, kors] of wheat, twenty thousand of barley, twenty thousand baths of wine, twenty thousand baths of*

2 Chron. of oyl.] *ó* here is so. But see 1 Kings v. 11. *Jos.* makes it but 2000 of each: but he says that quantity was sent every year. And so it is said, 1 Kings v. of the greater quantity.

II. 13. *I have sent a cunning man — of Hiram my father's.*] *ó Vat.* — man — *Hiram* my father; τὸν πατέρα μῆ. *ó Alex. Ald.* — man — *Hiram* my servant; τὸν παῖδα μῆ.

Jos. calls the king, *Hiram*; and the servant, *Uram*. But whereas the man's mother is here, *ý 14.* of the tribe of *Dan*; at 1 Kings vii. 13, 14. of *Naphtali*; but at both places, his father was a *Tyrian*: *Jos.* contrary to all sense makes his father also an *Israelite*.

The *Hebrew* is, *Huram Abi*, or, *Abbi*. *Cast.* not knowing what to do with *Abi* (for it is indeed absurd to think that this workman was the king of *Tyre's* father) makes the word a part of the man's name, writing him *Huramum Abium*, both here, and ch. iv. 16. where there is the same, or a worse, difficulty what to do with *Abbi*.

Vulg. bluntly (sense or nonsense) follows the words as they stand; and makes king *Hiram* say here, *Misi tibi virum prudentem & scientissimum Hiram patrem meum, filium mulieris de filiabus Dan, cujus pater fuit Tyrius.* *I have sent thee a skilful man, my father, the son of a woman of the daughters of Dan, whose father was a man of Tyre.* And at ch. iv. 16. *Omnia vasa fecit Solomoni Hiram pater ejus.* *All these vessels for Solomon did Hiram his father make.* So that here this workman will be *Solomon's* father.

But *Trem.* ventures: and instead of, *virum prudentem Hiram patrem meum*, sets, *virum peritum — [qui erat] Churamo patri meo*; a skilful man — [who belonged to] *Huram* my father: putting in of his own [qui erat, who belonged to.]

to.] And at ch. iv. 16. All these vessels did he ² *Cbron.* (meaning *Hiram*, or *Huram*, or *Cburam*, as he calls him; who had been mention'd before verse there 11th.) make [together with] *Cburam* his father for king *Solomon*: putting in [together with.]

Ar. Mont. sets it here, *virum sapientem Churam patris mei*: And *Pagnin*, *Qui fuit ipfius patris mei*; to the same sense as *Trem.* But at ch. iv. 16. plainly, *Hæc omnia vafa fecit Churam pater ejus*. And this *Eng.* follows: putting in here [of,] and at ch. iv. 16. nothing at all: But writing, All these instruments did *Hiram* his father make to king *Solomon*.

Trem.'s hypothesis, beside that it makes a great twisting of the words, begs two or three *postulata* very unlikely. 1st, That the king of *Tyre*'s father was also nam'd *Hiram*. 2dly, That the workman's father was also nam'd *Hiram*. 3dly, That the workman brought his father with him to help work at *Jerusalem*.

The copies of *ó Alex.* and *Ald.* are the only ones free from these difficulties, having nothing of [father;] neither has *ó Vat.* at ch. iv.

II. 18. *And three thousand six hundred overseers to set the people a work.*] These, with the 70,000 and 80,000, do just make up the number foremention'd; and yet at some places, 1 *Kings* v. 16, &c. are by mistake of the *Heb.* scribes reckon'd but 3300; but in *ó* there, as well as here, 3600.

III. 1, 2. *Then Solomon began to build the house of the Lord—in the fourth year of his reign.*] This was the year 3702. May 21. as *Usher*. And as it was seven years and a half in building (see 1 *Kings* vi. 37, 38.) and finish'd 3709. November; it was, as near as men can compute, just, or within

2 *Chron.* within a month, 1000 years before our Saviour was born.

Josepbus does here institute a chronological computation, how old the world was at this year 3702. when the temple was begun: And he makes it 3102. So that he sets the Creation at the year of *J. P.* 600. which the chronologers now (that go by the *Hebrew*) do fix at 710. and consequently make this year *annum mundi* 2992. But for the 110 years, which he has in excess, it is easily seen where his mistake lies. He reckons from the creation to deluge 1662. Thence to the call of *Abraham* 420. Thence to the *Exodus*, 428. In all which he differs but little from the computation that is approv'd of. But in setting the foundation of the temple 592 years after the *Exodus*, there is a plain excess of 110 or 112 years. In 1 *Kings* vi. 1. it is expressly said to be but 480. And if any one question the reading of that text, it is impossible it should be more: For *Salmon*, and four of his descendants in succession, *Boaz*, *Obed*, *Jesse*, *David*, liv'd through all the time. See on *Ruth* iv. 21. and on the foresaid text, 1 *Kings* vi. 1. By this it is plain that *Josepbus* follow'd the *Hebrew* chronology; not that of 6; from the creation to *Abraham*.

III. 4. *The height of the porch was an hundred and twenty cubits.*] Of the height of the house it self, nothing said here; but 1 *Kings* vi. it was 30 cubits in *Heb.* 25 in 6. It may seem strange that the porch should be four or five times as high as the house. Perhaps there may be a mistake of the scribe in the number. But *Jos.* says, the house it self was 120 cubits. One building 60 cubits long, 20 broad, 60 high; and another built above it of the same measures.

III. 5. *The greater house be cieled with fir-tree.*] 2 Chron.

6, With cedar.

In 1 Kings vi. 15, 16. The walls with cedar; the floor, fir-tree.

9. *The weight of the nails was fifty shekels of gold.*] 6, *Vulg.* Fifty shekels to one nail.

10. *He made two cherubims of image work, and overlaid them with gold.*] 6, — of wood —

15. *Before the house two pillars of five and thirty cubits high, and the chapter — five cubits.*] In 1 Kings vii. 15. and in Jeremyl. 21. they are eighteen cubits high. See there. *Jos.* says, they were eighteen.

16. *An hundred pomegranates.*] So Jeremyl. 23.

an hundred. 1 Kings vii. 20. Two hundred. Chap. iv. below, Four hundred.

Jos. Two hundred in two rows. And perhaps on each pillar two rows; an hundred in a row.

IV. 3. *And under it was the similitude of oxen — ten in a cubit compassing it round.*] At 1 Kings vii. 24. Under the brim of it round about, there were knops — ten in a cubit, compassing the sea round about. 6 there, *ὑποσηρίγματα* here, *μίσχοι*.

5. *It received and held three thousand baths.*] 6, *Μετρητὰς τρισχιλίας.*] At 1 Kings vii. 26. 6 *Vat.* has not this passage at all. *Heb.* is there, 2000 baths. 6 *Alex.* *δισχιλίας χοῖς*, 2000 choa's. *Jos.* says, 2000 baths. But as he says withal, that the cavity of it was spherical; some who pretend the skill of measuring capacities, and think they know the just content of that which is here, *Heb.* baths, do say that 3000 is the truer number.

8. *He made also ten tables, and placed them in the temple, five on the right side, and five on the left.*] I do not remember any mention of these

² *Chron.* tables in *Kings.* *Jos.* says, the table of shew-bread was the chief: but that he set several others to hold ewers and platters; of gold, 20,000; of silver, 40,000. If that were true, they must be a great many indeed, and they large ones. But indeed *Jos.* does there, *l.* viii. *c.* 2. (he, or else his transcribers, editors, translators, printers, &c.) reckon up such a vast number of vessels, gold, and silver; pots, plates, cups, measuring vessels, censers, &c. making above 800,000, as takes away all credit from that part of his book; and is, as to the number of the things, fiction and romance. The number of golden basons is here but 100: and in *6 Ald.* but 5.

IV. 13. *Four hundred pomegranates on the two wreaths; two rows of pomegranates to each wreath.] 6, Four hundred golden bells on the two networks; two sorts of pomegranates to each net.*

16. *The pots also, and shovels, &c.—did Hiram his father make to king Solomon.] 6, —did Hiram make, and bring to king Solomon. See on ch. ii. 13.*

22. *The entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.] Overlaid with gold. They were of olive-tree, 1 Kings vi. 31, 32. or juniper, as 6 there.*

V. 9. *The ends of the staves were seen from the ark before the oracle; but they were not seen without. And there [it is] unto this day.] Vulg. And the heads of the staves by which the ark was carried, being something longer, were seen before the oracle; but if one were a little without, he could not see them. And the ark was there unto that present day. 6, And they [staves] were there to that present day. See on 1 Kings viii. 8.*

Eng. by putting in [is, or, are, in the present *z Chron.* tense, as if *Ezra* had said they were there in his time] say what nobody will justify them in, but *Trem.* The staves of the ark were put, as *Dr. Prideaux* observes, not longwise by the long sides of the ark; but cross the narrow ends. *Ezra* mentions it as a remarkable thing, that those very staves, which were made in *Moses's* time, so many hundred years before, and had been us'd for carrying the ark so many hundred miles, should remain to that day.

VI. 6. *But I have chosen Jerusalem, that my name might be there, &c.*] *Jerusalem* seems to have been chosen by God, because it was near mount *Moriab* where *Abraham* had offer'd his son to God; and near which place God intended to offer his Son for men.

VII. 9. *They kept the dedication of the altar seven days, and the feast seven days.*] *ó*, For at the dedication of the altar they kept a feast of seven days.

Both here, and *1 Kings* viii. 65, 66. *Heb.* makes two 7 days. *ó*, one 7 days. See on that text. *Jos.* seems to understand it, as it is in *ó*.

VIII. 2. *The cities which Hiram had restored to Solomon, Solomon built them.*] This book had not mention'd *Hiram's* refusal of those cities; but here supposes it, as having been related in the book of *Kings*.

4. *He built Tadmor in the wilderness.*] This city was afterward call'd *Palmyra* by the *Greeks* and *Romans*. But the natives do, as they say, still call it *Tadmor*.

16. *All the work of Solomon was prepared [or, finished] unto the day of the foundation of the house.*] *ó*, ——— from the day ———

2 Chron.

VIII. 18. *And Hiram sent him by the hands of his servants, ships, and servants that had knowledge of the sea.*] Seamen he might easily send him; but ships he could not send from the *Mediterranean* to the Red sea, but by carrying them in pieces over land: Or perhaps he had some shipping on that sea also. *Jos.* reciting this history, says, he sent him models of ships, and some seamen.

IX. 15. *Solomon made two hundred targets of beaten gold, six hundred shekels went to one target.*] There is some difference in the number and weight of these targets and shields, between *Heb.* and *6*; and between 1 Kings x. 17. and this text in *Heb.* But by comparing them we may perceive that a *μνᾶ* or pound, as *Eng.* renders it, was equal to 100 shekels: For 300 shekels here, is equal to three mna's or pound, in the text of 1 Kings x. An hundred shekels of gold, 50 ounces, value about 175 l.

16. *The king put them in the house of the forest of Lebanon.*] Of this house much is said, 1 Kings vii. See there. It seems to have been a palace in or nigh *Jerusalem*; to which he gave that name for the vast quantity of cedar us'd in the building of it.

21. *Once in three years ships of Tarshish brought gold, silver, ivory, apes, peacocks.*] Gold and silver from *Spain*; the rest from the coast of *Africa*.

25. *Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen.*] The 12000 horsemen were mention'd before, ch. i. 14. and there it was said 1400 chariots. What is here, and 1 Kings iv. 26. call'd in *Heb.* stalls for horses and chariots, is at both places in *6*, mares for chariots. But whatsoever they were call'd,

call'd, they are there, 1 Kings iv. 26. 40000; 2 Chron. here 4000: which difference must be imputed to the Heb. scribes of one or the other. 6 is both here and 1 Kings x. 26. 4000. At 1 Kings iv. 26. the *Grec* is missing. *Jos.* follows *Heb.* at 1 Kings iv. 26. For he says, *Solomon* had 40000 mangers wherein his horses fed. And yet the greatest number of horses that he ever assigns him, is 20000.

IX. 29. *Now the rest of the acts of Solomon, first and last, &c.*] Here is no mention of his revolt in his old age to idolatry: yet it is suppos'd at ch. x. 15. *Jos.* mentions it, and says, he died most ignominiously: So that he had no notion or belief of his repentance.

Ibid. *Iddo the seer.*] 6, *Joel* the seer.

30. *Solomon reigned — forty years.*] *Jos.* says, eighty years. But all copies, *Heb.* and 6, in *Kings* and *Chronicles* agree in the number of forty. There is indeed a considerable objection, viz. He came very young to the crown: and his son *Reboboam* is in the common copies said to be 41 when he began. But see on those texts that speak of *Reboboam's* age, ch. xii. 13.

X. 4. *Thy father made our yoke grievous: now therefore ease thou somewhat, &c.*] All the history of *Solomon* is full of the riches, quiet, and happiness of his time: How he laid tribute on foreign kings, and on the *Amorites* that were left in *Israel*: but made the children of *Israel* no servants, nor laid, I suppose, any excises or land-taxes upon them; but made them captains, &c. He is no sooner dead, but they complain of yoke and burden. It seems the Places do not always make good subjects of those to whom they are given.

XI. 15. *He ordained him priests for the high places,*

2 Chron. places, and for the devils, and for the calves.] *ó*, τοῖς ὑψηλοῖς, καὶ τοῖς ματαίοις, καὶ τοῖς μύσχοις.

XI. 16. And after them out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem.] *ó*, And he [*Jeroboam*] drove out of all the tribes of Israel such as set their hearts, &c. — and they came to Jerusalem.

Here *ó* is to the same sense as in *ψ* 14. before, and in ch. xiii. 7. both in *Heb.* and *ó*.

18. *Jerimoth the son of David.*] He must have been called by some other name in the catalogue of *David's* sons.

XII. 13. *Reboboam was one and forty years old when he began to reign.*] So it is here in *Heb.* and *ó*. And so it is 1 Kings xiv. 21. in *Heb.* and *ó*. But there is in *ó*, 1 Kings xii. inserted, a paragraph which is not at all in the present *Heb.* “And king *Solomon* slept with his fathers, and “was buried with his fathers in the city of “*David*: and *Reboboam* his son reigned in *Jerusalem* in his stead. Sixteen years old was he “when he began to reign; and he reigned “twelve years [*ó* *Ald.* there, seventeen years] “in *Jerusalem*. And his mother’s name was “*Naama*, daughter of *Ana* son of *Nabash* king “of the *Ammonites*.”

One cannot be certain which is the true reading. But by ch. x. 8. where *Reboboam* is said to have consulted with the young men that were brought up with him, it seems that he was a young man. And in ch. xiii. 7. *Abijah* son of *Reboboam* reproaches *Jeroboam* that he had rebell’d against his father whilst he was young and tender-hearted, and could not withstand him. All this would suppose him to have been (not forty-one, but) much younger, when he succeeded

ed *Solomon*. And another argument is, that if *2 Chron.* he was forty-one when his father *Solomon* died (who reign'd but forty years) he must have been born a year before *Solomon* began: which is hard to conceive, for that *Solomon* was very young then. The Scripture does not say how young: *Jos.* I think, makes him but fourteen; *Usher*, I think, sixteen; *Petavius*, twenty-three: For he places *David's* war against the *Ammonites*, and his adultery with *Bathsheba*, and then marrying her, but about eight or ten years after his coming to live at *Jerusalem*. Which account of years, if it be consistent, takes off all the objection against those texts that make *Rehoboam* forty-one when he began. And as for those texts, which say of *Solomon* that he was young and tender, and that text *1 Kings* iii. 7. where he calls himself a *little child*; it is the custom of Scripture, and was the phrase at that time, to speak in a diminutive way of young men when compar'd with their elders. But if it be otherwise; the other supposal, that *Rehoboam* was young, which has the authority of a text in *6*, and disturbs nothing in the Scripture chronology, furnishes a better answer to the objection than that of *Josephus*, who makes *Solomon's* reign to be eighty years; which has no text in any copy of Scripture to support it, and does also very much disturb the ordinary chronological account. See on *1 Kings* xiv. 21.

XIII. 2. *His mother's name was Micbaiah daughter of Uriel of Gibeab.*] 'Tis said in many places, that *Maachab*, daughter of *Absalom*, was his mother. The name *Uriel* of *Gibeab*, seems to be a mistake of the scribe at this place (It is alike in *Heb.* and *6*) unless *Uriel* can be conceiv'd another name for *Absalom*. See ch. xi. 20.

2 Chron.

XIII. 3. *Abijah* — with four hundred thousand men, and *Jeroboam* with eight hundred thousand men — And at \S 17. Five hundred thousand men slain in the battle.] ϕ is as *Heb.* But *Vulg.* has in the text but forty thousand, and eighty thousand, and fifty thousand. But in the margin confesses that many MSS. have those larger numbers. *Cast.* says, that the numbers in *Heb.* are incredible: and that *Vulg.* and ϕ , and *Jos.* have the lesser numbers. *Vulg.* is as I said. As to ϕ and *Jos.* he is wholly mistaken. *Jos.* tells the *Grecians*, that never was any battle recorded by any historian of theirs, or of the Barbarians, with so great a slaughter. And I think he says true. *Usher* observes the same. *Petavius* says, such a thing would not be credited upon any authority but God's. *Trem.* digests it without any annotation.

It is the stranger, for that the book of *Kings* says nothing at all of a thing so extraordinary; save only that there was war between *Jeroboam* and *Abijah*: Nor does it say one good word of *Abijah*, whom it calls *Abijam*; and ϕ Αβιζ . I hope it is no hurt to think that the numbers have been encreased by transcribers. There is in this chapter an instance (not in *Heb.* but in one of the editions of ϕ) how easily such a thing is done. At \S 21. this *Abijah* had sixteen daughters, $\epsilon\kappa\ \alpha\iota\delta\epsilon\alpha$. Out of this $\epsilon\kappa\alpha\iota\delta\epsilon\alpha$ the scribe of ϕ *Ald.* has made $\epsilon\chi\eta\kappa\omicron\nu\lambda\alpha$; which must have passed, if there had been no other copy to compare.

XIV. 8. Out of Benjamin — two hundred and fourscore thousand.] ϕ *Vat.* so. ϕ *Alex.* Two hundred and fifty thousand. *Jos.* as *Alex.*

9. Zerab the Ethiopian, with an host of a thousand thousand men.] Nothing of this in *Kings*.

XIV. 11,

XIV. 11. *To help, whether with many, or with 2 Chron. them that have no power [or, strength.]* ó, and *Vulg.* Whether with few or with many; strengthen us, O Lord, &c.

That is likely to be the true reading which *Jos.* has; Whether with few, or with many; with the mighty, or with them that have no strength.

XV. 8. *When Asa heard these words, and the prophecy of Oded the prophet.]* ó *Vat.* as *Heb.* ó *Alex. Ald.*—of Azariab the prophet. *Vulg.*—of Azariab the son of Oded the prophet. See *Y 1.*

Ibid. And renewed the altar of the Lord which was before the porch of the Lord.] ó, — before the temple of the Lord.

16. *Maachab, the mother of Asa the king, be removed her from being queen, because she had made an idol in a grove.]* ó, *Maachab* his mother he removed, that she should not be a priestess to *Astarte.* ó *Alex.* Because she was a priestess to *Astarte.*

It very much confirms the notion of *Selden* and other learned men, that *Asherab* in *Heb.* which *Vulg.* and *Eng.* and other translators render, a grove, should in those places where it is spoken of as an idol, be render'd, *Astarte*; for that ó does naturally render it so here: But the *Greek* translator of *1 Kings xiii.* not. *Vulg.* is, *Simulacrum Priapi.* *Cast. Pana.* *Trem. Horrendam statuam.*

Mother seems put for grandmother.

This criticism of *Selden's*, that what *Eng.* has render'd, grove, or groves (as if were meant, plantations of trees or woods) should in many texts through all the Bible be render'd, *Astarte*, or *Ashteroth*; an idol which the *Sidonians* and most

2 Chron. most of the *Syrians* worshipp'd; does help to explain many texts, of which in the ordinary translations one cannot make sense. As *2 Kings* xxi. 7. *Manasseh* set a graven image of the grove in the house of the Lord; it should be said, of *Astarte*. And ch. there xxiii. 6. *Josiah* brought out the grove from the house of the Lord,—and stamped it small to powder: It cannot be a grove of trees, but the image *Astarte*. And in *Judges* vi. 25 and 28. Throw down the altar of *Baal*— and the grove that is (upon it: So *Heb.* it self, and *ó* is, which *Eng.* render) by it: The right rendring would be, The image that is upon it. And many other such places. *1 Kings* xvi. 33. *Abab* made a grove, *i. e.* an image of *Astarte*. That was the god (or goddess; for they set the sex promiscuously) of his wife *Jezabel*, and her nation the *Sidonians*. And chap. there xviii. 19. The prophets of the groves, *i. e.* of the *Astartes*, or *Astharoth*, 400.

The *Greec* interpreters, being the first, gave the first occasion and example of the unskilful translation. For though he that translated *Chronicles* has here render'd it right; yet as some of them were better, and some worse, skill'd, the translator of *Kings* has generally translated it *ἄλσος*, and *ἄλση*. *Josephus* follow'd them, and then *Vulg.* *Ec.* *Procopius* observes of *Aquila* (who was a man of good sense) that wherever idol-worship is spoken of, and the *ó* interpreters have translated, *ἄλση*. there *Aq.* would say, [τὰ τῆς Ἀσάρεως ἀγάλματα.

XV. 17. But the high places were not taken away out of *Israel*.] 'Tis said, ch. xiv. 5. that they were taken out of the cities of *Judab*. Perhaps a distinction is made between the cities of *Judab*, and those of *Israel*.

XVI. 1.

XVI. 1. *In the six and thirtieth (6, eight and thirtieth) year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramab.* It is plain, 1 Kings xv. 33. and xvi. 8. that Baasha began the 3d of Asa, and died the 26th. So that he did not live to the 38th or 36th of Asa. The chronologers who do not admit of any mistake of the scribes in any book of Scripture, yet do agree that this was really but the 16th of Asa, the year 3774. But they think, that by the 35th year of Asa in the verse last before, and the 36th year in this verse, is meant the 35th and 36th of the kingdom of Judah as divided from Israel: When his time, taken together with the times of his father and grandfather, had made up 35 or 36 years. Which does indeed fall on Asa's 16th year: for his father and grandfather made just 20.

Which of these two is preferable, this sort of salving explications, or an allowance that there may be a mistake of scribes in the numerical words, or figures, will be by different readers determin'd differently. If it be allow'd a mistake, I think it more probably mistaken for 25 and 26, than 16. For Asa's 26th was Baasha's last. And Jos. says, that when he was by Benbadad fetch'd away from building Ramab, he was by death prevented from returning thither.

7. *Hanani the seer came to Asa king of Judah, &c.* In 1 Kings xvi. 1. *Jebu son of Hanani* reproves Baasha. And chap. here xix. 2. he reproves *Jehoshaphat*. The same *Jebu son of Hanani* is mention'd, ch. xx. 34. as having written a book of the kings of Israel; or else mention'd in such a book. *Hanani* himself as a prophet, is mention'd no where but here.

2 Chron.

XVI. 14. *And they made a very great burning for him.]* *ὁ, ἐνφορὰν μεγάλην, a very great burial.*

The burning, if any, was not of his body, but of odours and spices.

XVII. 3. *Jehoshaphat walked in the first ways of his father David.]* *Marg.*—— of his father, and of David. *ὁ, —— of his father.*

Meaning, of *Asa*, who, till toward the latter end of his reign, walked very uprightly. So it is both in *Heb.* and *ὁ*, at ch. xx. 32. The *Heb.* scribe has put in the name *David*.

6. *He [Jehoshaphat] took away the high places and groves out of Judah.]* It is said afterward, ch. xx. 32, 33. That *Jehoshaphat* walked in all the ways of *Asa* his father—— doing that which was right, &c. Howbeit, the high places were not taken away; for as yet the people had not prepared their hearts to the God of their fathers. And words just to the same purpose are, 1 *Kings* xxii. 43. In both books the fault is laid on the people. It seems he endeavour'd and made edicts for the taking them away: but the people would not refrain from them.

14, 15, &c. Here are reckon'd (beside garriſons) of *Judah* 780,000 fighting men (which is more by 280,000 than were in *David's* time.) And of *Benjamin*, 380,000.

Jos. reckons, of *Judah* 500,000. Of *Benjamin* 380,000. And at *ψ* 11. before, where the *Arabians* brought 7700 rams, and 7700 he-goats. *ὁ Vat.* has only the 7700 rams (but *ὁ Alex. Ald.* have both) and *Jos.* has it, 660 lambs, and as many horses. Such manglings there have been of numbers: some in *Heb.* some in *ὁ*; and some in *Jos.*

XIX. 3.

XIX. 3. *In that thou hast taken away the ² Cbron. groves out of the land.]* See on ch. xv. 16, 17.

7. *There is no iniquity with the Lord — nor respect of persons.]* *ὁ — ἰδὲ δαυμάσαι πρόσωπον.*

That phrase is common in *ὁ*, for, respect of persons. And therefore when St. Jude uses it, *ῥ* 16. it is proper to render it so.

8. *Jehoshaphat set Levites, &c. — in Jerusalem — for judgment of the Lord, and for controversies, when they returned to Jerusalem.]* *ὁ, —* and to judge the inhabitants of Jerusalem.

There seems to be no use of the word [returning] in this sentence. It is not put in by *ὁ*, nor *Vulg.* nor *Cast.* nor in any translation that I know of, but *Ar. Mont.* and *Trem.* There is just such an instance in ch. xxxiv. 9. where [returned] is put instead of [inhabitants.] I guess there is some *Hebrew* word which may be construed to either one or the other of these. But a translator should regard the sense of the place, as well as the criticism of the word.

XX. 1. *Children of Moab, children of Ammon, and with them [other] beside the Ammonites.]* *ὁ, —* and with them some of the *Μιβαῖοι, Mebunimis.*

There was a sort of people thereabouts, call'd in *Heb.* *Mebumim* (one hord of *Arabs*, I suppose) *ὁ* calls them *Μιβαῖς*. *Eng.* sometimes *Mebunims*, as ch. xxvi. 7. sometimes *mingled people*. By *ὁ*, some of them made a part of this army. But the word in the present *Heb.* being spell'd something differently, the translators from *Heb.* (rather than follow *ὁ*, who probably had the word in their books truer written) make a very uncouth sense; *The children of Ammon, and with them some of the Ammonites.* For the words [other beside] are put in by *Eng.*

XX. 2.

2 Chron.

XX. 2. *There comes a great multitude from beyond the sea on this side Syria.*] *ó, Vulg. &c.* — from beyond the sea [meaning, the Salt sea] out of Syria.

5. *In the house of the Lord before the new court.*] *ó Vat.* 'Αυλῆς τῆς καινῆς, the new court. *ó Ald.* 'Αυλῆς τῆς σκηνῆς, the court of the tabernacle.

If there was any court in the temple in *Jeboshaphat's* time, call'd, the new court, then *Heb.* and *ó Vat.* and *Alex.* will not be at all question'd to be the true reading: But if not, the reading of *ó Ald.* The court of the tabernacle, having been the old name, was (as I observ'd) often us'd in the time of the temple.

12. *We have no might against this great company.*] There was recited, ch. xvii. 14, & seq. a muster of 1160,000 fighting men that he had. The *Moabites*, and *Ammonites*, and *Edomites*, had been lately brought low by *David*.

34. *In the book of Jebu the son of Hanani, who is mentioned in the book of the kings of Israel.*] *ó, —* who wrote a book of the kings of *Israel*. *Vulg.* In the words of *Jebu* the son of *Hanani*, which he put in the books of the kings of *Israel*.

36. *And he [Jeboshaphat] joined with him [Abaziah] to make ships.*] In 1 Kings xxii. 49. it is said, *Abaziah* desired him to let his servants go in the ships; but he [*Jeboshaphat*] would not. It is likely that *Jeboshaphat*, when his consent was ask'd, shew'd a great unwillingness, and for some time refus'd; but afterward upon the importunity of *Abaziah*, who was his son's brother-in-law, and his neighbour-prince, was prevail'd on to comply. This often happens in treaties between kings. But there is in the next words a greater difficulty.

XX. 36.

XX. 36. To make ships to go to *Tarshish*: and ² *Cbron.* they made the ships in *Ezion-geber*. And [†] 37. — And the ships were broken, that they were not able to go to *Tarshish*] *ó* here is as *Heb.* as it is in all the suspected or dubious readings of this book. *Vulg.* as *Heb.* and *ó.* *Trem.* — made ships to go to sea: and they made the ships at *Ezion-geber*. And at [†] 37. The ships were broken, that they were not able to go to sea, *ad obeundum oceanum*.

Compare this with *1 Kings* xxii. 48. *Jeboshaphat* made ships [*Marg.* Had ten ships] of *Tbarshish* to go to *Ophir* for gold; but they went not: for the ships were broken at *Ezion-geber*.

ó Vat. is missing at that place; but inserted in ch. xvi.

ó Alex. there: And king *Jeboshaphat* made ships to go to *Ophir* for gold; but they went not: for the ships were broken at *Ezion-geber*.

N. B. *ó Alex.* in *Kings*, has no mention of *Tarshish*.

ó Vat. dislocated in ch. xvi. And king *Jeboshaphat* made a navy of *Tarshish* to go to *Ophir* for gold; but it went not: for the navy was broken at *Ezion-geber*. *Vulg.* there; King *Jeboshaphat* made fleets in the sea, which might fail to *Ophir* for gold; and they could not go: for they were broken at *Ezion-geber*. *Trem.* here as *Vulg.*

All the difficulty in these texts, is, the mention of *Tarshish*: which in this text of *Chronicles* is mention'd twice in *Heb.* *ó.* *Vulg.* *Eng.* &c. Only *Trem.* changes it into *oceanum*.

To suppose that *Jeboshaphat* should make ships at *Ezion-geber* on the Red sea, to go to *Tarshish* (taking *Tarshish*, as it seems every where else in Scripture to be taken, for a place in the *Mediterranean*,

2 *Chron.* *terreanean*, or *Atlantic* sea, commonly traded to by the *Tyrians*) would be a most absurd thought. I see no way of reconciling the passages, but by owning that the copyers of *Chronicles* have here made mistakes (as is common for those that are to write names, things, and places, which they understand not) and that this text both in *Heb.* *ó*, *Vulg.* should be corrected by the text in *Kings* which relates the same passage: And that in *Kings*, *Heb.* and *ó Vat.* should be corrected by *ó Alex.* which has the matter plainly and consistently; That *Jeboshaphat* designing a trade to *Ophir* made ships for that purpose at *Ezion-geber*. Which was a thing very practicable, and what *Solomon* had done with good success. See on 1 *Kings* xxii. 48.

If the translation of *Tarshish* for the sea in general, which *Vulg.* uses in *Kings* (but not in this text of *Chronicles*) and which *Trem.* follows at both places (but not in other books where *Tarshish* is mention'd) and which *Sir Walter Raleigh* thinks so well of, were allowable, it would indeed take off all the difficulty: But it is taking a great liberty in the translation of words.

XXI. 2. And he [*Jeboram*] had brethren [*ó*, six brethren] *Azariab*, and *Jebiel*, and *Zechariab*, and *Azariab*, &c. — all these were the sons of *Jeboshaphat* king of *Israel*.] It is not probable that he had two sons of just one name; but that the scribes have written one name wrong. *ó*, nor *Vulg.* do not help: But in the name *Israel* they do. He is in all other places call'd king of *Judab*. And so he is here in *ó* and *Vulg.*

5. *Jeboram* was thirty two years old when he began to reign.] For the chronology, see on 2 *Kings* viii. 16, 17. and 2 *Kings* i. 17.

XXI. 10. *So the Edomites revolted from under the hand of Judah unto this day.]* So Isaac had foretold to his son Esau, Gen. xxvii. 40. Yet afterward in the time of the Macchabaeic kings they were subdu'd again; and seem to have join'd themselves with the Jews.

11. *He [Jehoram] made high places in the mountains of Judah.]* ó, In all the cities of Judah.

12. *And there came a writing to him from Elijah the prophet.]* ó, Ἡλίας τῷ προφῆτῃ.

There is no necessity of supposing it to be Elijah the Tishbite, who had been dead some years; and when he liv'd, being a prophet of Israel, is not read to have concern'd himself with the kings of Judah: but some other prophet of that name then living.

17. *There was never a son left him, save Jehoabaz the youngest of his sons.]* ó Ald. and a MS. of Cambridge have the name Ἰωάχαζ. But ó Vat. (and Alex. I suppose) Ὀχοζίας. The signification of these two names is the same. But Heb. at the 6th verse of the next chapter, calls him by a quite different name, Azariah, by a mistake, I suppose, of the Heb. copyer; for there ó is in all its editions the right name Ὀχοζίας. Abaziah. So he is always call'd in Kings.

19. *His people made no burning for him, like the burning of his fathers.]* ó, —burial, ἐνφορὰν—burial—

XXII. 2. *Forty and two years old was Abaziah when he began to reign.]* ó Vat. and Alex. Twenty years old— ó Ald. Twenty and two years old. 2 Kings viii. 26. Twenty and two years old— Heb. and ó.

This is one of the most palpable mistakes and wrong readings in the Heb. of this book. Few of the rest are corrected in ó: But this is. Yet

2 *Chron.* *Vulg.* also has 42. The *Syriac* version, they say, has 22. That he should be more, is impossible; and hard to be conceiv'd that he should be so much. His father *Jeboram* (in the last verse of the precedent chapter, and in other texts) was but 32 when he began, and reign'd 8. So he was but 40 when he died. And could his son then be 42? Those that make salvo's and far-fetch'd explications for some other wrong readings, have none for this. No inter-regnum can be suppos'd here: For in 2 *Kings* viii. 16. *Jeboram* the father began in the 5th year of *Joram* king of *Israel*. And verse there 25. *Abaziah* the son began in the 12th. And in a year after that, they were both kill'd together; *Joram* of *Israel*, and *Abaziah* of *Judah*.

In various lections, where the case is any thing doubtful, it is proper for a translator to set in the text the reading of that copy which has been most generally receiv'd; and put the other, if need be, in the margin: but where the ordinary reading is an apparent *erratum*, *Eng.* by authority of the book of *Kings* might have done as the *Syriac* has done; and not leave contradictory readings, to the scandal of weak or ignorant readers of Scripture.

If *Abaziah* was 22 when his father died at 40, he must have been begotten when his father was 17 or 18. And yet he had elder brethren, ch. xxi. 17. It does not say how many: but that the *Ἀσσηρίων*, & 1. the wild *Arabs* kill'd them all. They must have been begotten when their father was very young. *6 Vat.* and *Alex.* here, say he was but 20. But we must not without absolute necessity recede from the reading in *Kings*, where *Heb.* and *6*, and all copies are 22.

XXII. 8. *Jebu* — found the princes of *Judab*, 2 *Cbron.* and the sons of the brethren of *Abaziab*.] ó, — the princes of *Judab*, the brethren of *Abaziab*. So 2 *Kings* x. 13.

They were his kindred; proper brethren he could have none. Ch. xxi. 17.

9. He [*Abaziab*] was bid in *Samaria*.] In the kingdom of *Samaria*. He had come out of his own kingdom into the kingdom of *Samaria*. The place was *Megiddo*: 2 *Kings* ix. 27.

11. *Jeboshabeath* — daughter of king *Jeboram* — wife of *Jeboiada* — sister of *Abaziab*, bid, &c.] It seems the *Arabians* left a daughter of *Jeboram*, when they kill'd his sons.

XXIII. 5. And a third part at the gate of the foundation.] ó, At the middle gate.

13. Then *Athaliah* rent her clothes, and said, Treason, treason.] ó, — said, You rebels, you rebel; do you?

14. *Jeboiada* said unto them, Have her forth of the ranges; and who so followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord.] ó, Have her out of the house: and go you out after her; and let her be slain with the sword. For the priest said, Let her not be slain in the house of the Lord.

Vulg. Have her forth of the ranges of the house; and let her be slain with the sword without: for the priest ordered that she should not be slain in God's house.

15. So they laid hands on her; and when she was come to the entring of the horse-gate, by the king's house, they slew her there.] ó, And they gave her respite; and she went by the horse-gate of the king's house, and they slew her there.

18. By the hand of the priests the Levites, whom David had distributed in the house of the Lord.] ó,

2 *Chron.* By the hand of the priests and the Levites; and he settled the courses of the priests and of the Levites, which *David* had distributed, in the house of the Lord.

XXIII. 20. *And they came through the high gate into the king's house.*] *Vulg.* — the upper gate.
ó, The inner gate.

By this, and many places, it appears that the king's house join'd to the temple.

XXIV. 6. *To bring in—the collection [according to the commandment] of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?*] *ó*, and *Vulg.* To bring in — the money appointed by *Moses* the man of God, when he assembled all *Israel* to the tabernacle of witness? *Vulg.* That all the congregation of *Israel* should bring it to the tabernacle of witness.

7. *For the sons of that wicked woman Atbaliab had broken up the house of God.*] It raises a doubt what sons of hers could do this. All the sons she had by *Jehoram* before that inroad of the *Arabians*, ch. xxi. 17. were kill'd or carry'd away by them, save only *Abaziah*. And they could not be of age to have done this mischief before. *Abaziah* himself was kill'd at his age of twenty-three. When he was kill'd, she seems to have had never a son left. His death was seven years before this time. *Vulg.* is, that she and her sons had done it: Her son in his time, and she in the seven years of her usurpation, might very probably rob and deface the temple.

10. *All the princes and all the people brought—and cast into the chest, till they had made an end.*] *ó*, and *Vulg.* — till it was full.

18. *And they left the house of the Lord—and served groves and idols.*] *ó*, — *Ἀσέβειαις καὶ εἰδώλοις.*

XXIV. 20.

XXIV. 20. *The spirit of God came upon Zechariah the son of Jehoiada.]* ó, — upon Azariah the son, &c. 2 Chron.

Our Saviour speaking, *Matt. xxiii. 35.* of one *Zachariah* son of *Barachiah*, slain by the Jews in the temple, does not probably mean this *Zachary*: For neither in ó, nor in *Heb.* does the name of the father fit. Our Saviour reckoning from the first man that had been murder'd, to one of the latest, would not have chosen this instance, which was but about the middle of the Jewish government. There were several murder'd in the temple after this. *Josephus* tells of one, the high-priest's brother in later times. *Zachary* was a very common name. Our Saviour does not say that he was either priest or prophet.

25. *For the blood of the sons of Jehoiada.]* ó, and *Vulg.* — of the son of *Jehoiada*.

27. *And the greatness of the burdens laid upon him.]* *Vulg.* And the sum of money gathered by him.

XXV. 5. *Amaziah numbred the able men of Judah and Benjamin, three hundred thousand.]* They were very much sunk since *Jehoshaphat's* time.

14. *Burned incense unto them.]* ó, Sacrificed to them.

This difference is often between *Eng.* and ó.

23. *Amaziah king of Judah the son of Joash, the son of Jehoahaz.]* *Jehoahaz* here is another name for *Abaziah*.

28. *In the city of Judah.]* ó, and *Vulg.* City of David. As 2 Kings xiv. 20.

XXVI. 7, 8. *The Arabians that dwelt in Gurbal, and the Mebunims. And the Ammonites gave gifts to Uzziab, &c.]* ó, The Arabians that dwelt in *Petra*, and the *Mebunims*, *Mivais*. And the *Mebunims* gave gifts to *Uzziab*, &c.

² *Chron.* *Vulg.* — and the *Ammonites*. And the *Ammonites* gave gifts to *Uzziab*.

In *ó* seems to be meant *Arabia Petraea*. The people call'd here *Mebunims*, and in *ó*, *Μεβυνίται*, are often confounded with the *Ammonites*; as here by *Vulg*

XXVII. 8. This verse, which is *totidem verbis* the same in *ψ* 1. is not in *ó*.

XXVIII. 1. *Abaz* was twenty years old when he began to reign, and he reigned sixteen years.] *ó* *Vat.* — twenty-five. But *ó* *Alex. Ald. Comp.* and *Jos.* and *Vulg.* as *Heb.* And at the parallel place, 2 *Kings* xvi. 2. *Heb.* and *ó* in all its editions as *Heb.* here. And yet there is a very considerable reason to think that *ó* *Vat.* here is the true reading; and that all the rest have dropp'd the number *five*, which is preserv'd in this copy.

The reason is not taken from any passage in this chapter, or in *Abaz's* time; but from the age that his son *Hezekiab* was of, when he began, ch. xxix. 1. that is, twenty-five in *Heb.* and *ó*, both here and in *Kings*. Now if *Abaz* was but twenty when he began, and reigned but sixteen; then he was but thirty-six when he died: and could not have a son twenty-five years old, unless he begat him at ten or eleven.

This difficulty has puzzled all the commentators which have not consulted *ó* *Vat.* at this place (as I do not find that any of them have done) and they study for solutions. No interregnum can be suppos'd between *Abaz* and *Hezekiab*; nor do they put any. *Abp. Usher* in his *Annals* mentions the solution given by *Trem.* (in what book or place of *Trem.* I know not; for I do not find it in his annotations on this text, on which yet it is founded) He explains, it seems, this

this place (taking in the words immediately preceding) thus:

Jotham slept, &c. — and *Abaz* his son reigned in his stead. *Abaz* was twenty years old when he [*Jotham*] began to reign.

This solves all for the present: For if *Abaz* was twenty (not when he himself began, but) when his father began; and his father reigned sixteen (as he did, ch. xxvii. 1.) then he was thirty-six when he himself began: and reigning sixteen years, would be, when he died, fifty-two. And might well have a son *Hezekiab*, then of the age of twenty-five.

Abp. *Usher*, when he mentions this explication of *Trem.* does not give any note of approbation of it; and it was better that he did not: for it is a very absurd one, and, like most of those far-fetch'd solutions, to evade one blot, makes a greater. For if *Abaz* was twenty when his father *Jotham* began, he was within five years as old as his father, by ch. xxvii. 1. The computation of the times of these generations stands in *Heb.* thus:

Heb.

	began at the age of	reigned	died at the age of	might have a son at the age of	the son begotten when the father was
<i>Jotham</i>	25	16	41	20	21
<i>Abaz</i>	20	16	36	25	11
<i>Hezekiab</i>	25				

In *o Vat.* thus:

<i>Jotham</i>	25	16	41	25	16
<i>Abaz</i>	25	16	41	25	16
<i>Hezekiab</i>	25				

XXVIII. 3. *Abaz* — burnt his children in the fire.] *o*, — made his children pass through the fire. So *Heb.* is at 2 Kings xvi. 3. *Vulg.* —
lustravit filios suos in igne.

Z 4

XXVIII. 4.

2 Chron.

XXVIII. 4. *Burnt incense in the high places, and on the bills.]* ó, In high places, and tops of houses.

5, 6, 8. *God delivered Abaz into the hand of the king of Syria: and they smote him, and carried away a great multitude captives— And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekab—slew in Judah an hundred and twenty thousand in one day, &c. — and carried captive two hundred thousand.]* In 2 Kings xvi. 5. it is said that these two kings made an attempt on *Abaz*, and could not prevail against him: So that there must have been two expeditions made by them against him. One, in which they did not prevail; which is recited in *Kings*, but not the other: and one in which they did prevail to his ruin; which is recited here, but not the other. Both of these must have been made within the compass of three years, or thereabouts: For *Abaz* began in the 17th year of *Pekab*; and *Pekab* was kill'd in, or at the end of, his 20th; 2 Kings xv. 27. and xvi. 1. There is in the vii. and viii. of *Isaiab* an account how *Abaz* being affrighted with the noise of these two kings coming against him, was comforted by *Isaiab*, who assur'd him that within a few years (by the time that a child then conceived or born should be able to speak plain) the world should be rid of both those kings. There is in the books no manifest criterion to judge which of these two expeditions was the first: whether that in which they succeeded; or that in which they were frustrated. But *Josephus*, and most commentators, lay the order of it thus; That the war had been prepar'd by both those kings against *Judah* in *Jotham's* time (which is confirm'd, 2 Kings xv. 37.) and that he dying,
Abaz

Abaz and the people of *Judab* seeing the storm ^{2 Chron.} coming, were in a consternation (*Isaiab* vii. 2.) of which the prophet cur'd them, by assuring them that they need not fear those two smoaking firebrands (and accordingly they then retreated without doing any execution.) But as *Isaiab* had at the end of his comfortable speech told *Abaz* (ch. vii. 9.) *If ye will not believe, surely ye shall not be established*: If they would not by this apparent danger, and God's deliverance of them from it, be converted from their idolatry and wickedness, and adhere to the true God; they should, notwithstanding the present deliverance, be destroy'd: And as *Abaz* did so continue an infidel and impenitent, the same storm return'd again quickly, before the three years were out, with such a ravage on that nation as is here describ'd. An explication of which is necessary, because the books of *Kings*, and of *Isaiab*, having nothing of this latter judgment, might else seem contrary to what is here said.

XXVIII. 8. *Carried captive of their brethren, two hundred thousand women, sons and daughters.]* *6* *Vat.*—300,000.— *6* *Ald.* 800,000.

19. *Because of Abaz king of Israel; for he—transgressed sore against the Lord.]* *6*, and *Vulg.*—king of *Judab*; for he—turned away by apostacy from the Lord.

20. *King of Assyria came unto him, and distressed him; but strengthened him not.]* He did avenge him of his enemies, and destroy'd them; but at the same time pillag'd his country.

24. *Abaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, &c.]* *6*, and *Vulg.* *Abaz* plundered all the vessels

² *Cbron.* fels of the house of God, and cut them in pieces, and shut up the doors, &c.

XXIX. 7. *Also they have shut up the doors of the porch, and put out the lamps.]* ó,—doors [or, gates] of the temple. See ch. xxviii. 24.

9. *Our sons, and our daughters, and our wives are in captivity for this.]* ó,—in captivity, out of their own country, even to this day.

It seems some were not yet return'd from *Damascus* or *Samaria*; whither they had been carry'd by *Rezin* and *Pekab*, as in ch. xxviii.

17. *And on the sixteenth day of the first month they made an end.]* ó—the 13th day.

19. *All the vessels which king Abaz in his reign did cast away — have we sanctified.]* ó, and *Vulg.* — did defile.

30. *To sing praise unto the Lord with the words of David, and of Asaph the seer.]* ó, The prophet.

It seems by this, that in some of the *Psalms Asaph* composed not only the tune, but the words.

34. *For the Levites were more upright in heart, to sanctifie themselves, than the priests.]* *Vulg.* For the Levites are sanctified by a more easy [or, ready] way than the priests.

XXX. 3. *Because the priests had not sanctified themselves sufficiently.]* ó, and *Vulg.* Because there were not enow of the priests that were sanctified.

14. *And all the altars for incense took they away, and cast them into the brook Kidron.]* ó, and *Vulg.* All the altars whereon they had burnt incense to false gods. *Vulg.* To idols.

22. *And they did eat throughout the feast seven days.]* ó, And they kept the feast of unleavened bread seven days.

XXX. 26. *Since the time of Solomon* — [*there 2 Chron. was*] *not the like in Jerusalem.*] *ó*, ——— there was not such a feast [kept] in Jerusalem.

XXXI. 2. *To give thanks, and to praise in the gates of the tents of the Lord.*] *ó Alex.* ——— in the courts of the house of the Lord, *ἐν ταῖς αὐλαῖς οἴκῳ*. *ó Vat.* — in the gates, in the courts — *ἐν ταῖς πύλαις, ἐν ταῖς αὐλαῖς*. *ó Ald.* ——— in the gates, and in the courts. *ó Comp.* ——— in the gates of the court, *ἐν ταῖς πύλαις αὐλῆς*. *Vulg.* ——— in the gates of the camp of the Lord, in portis castrorum. *So Trem.*

6. *And [concerning] the children of Israel, and Judab, that dwelt in the cities of Judab, they [also] brought in the tithes of oxen and sheep, and the tithe of holy things [which were] consecrated to the Lord their God; and laid [them] by heaps.*] *ó*, And the inhabitants in the cities of Judab, they also brought the tithes of oxen and sheep, and the tithes of goats, *αἰγῶν*, and consecrated [or, sanctified] them to the Lord their God, *ἔτι*.

Where *ó* has *αἰγῶν*, there *Heb.* has [of holy things] which will make those who never allow any erroneous reading in *Heb.* think that the copyers of *ó* have wrote *αἰγῶν* instead of *αἰγίων*. But besides that [the tythe of oxen, and of sheep, and of goats] runs more currently than [of oxen, and of sheep, and of holy things;] and that *ó* in all its editions is *αἰγῶν*, none have *αἰγίων*. there is also a scholion in the MS. of *ó Vat.* that says, it is *αἰγῶν* in the old books that had been collated. In the *Greec*, *αἰγῶν* and *αἰγίων* might easily be mistaken, one for another: but in *Heb.* no copyer or translator could mistake *hivim* for *kodeshim*.

The *Heb.* reading seems to be disturb'd. *Eng.* is fain to put in words to make syntax of it.
There

2 *Cbron.* There is *Israel* and *Judab*, where the sense seems to require *Judab* only, as it is in *6*. Where *Eng.* is, *Tithes of holy things*. [which were] consecrated: *Vulg.* *Sanctorum quæ voverant.* *Ar. Mont.* *Decimam sanctitatum sanctificatorum.* *Trem.* also owns that *Heb.* properly is so: but he turns it to *Decimas sacras*, i. e. *sacratas.* *Cast.* *Eorum quæ Deo consecrata erant.*

There is no such phrase in Scripture, as, *The tithe of holy things.* The tithes themselves are said to be holy to the Lord, *Levit.* xxvii. 30. But the flock, or heap out of which they are taken, is never called holy. Tithe of goats, as of other cattle, is a thing commonly known.

XXXI. 13. *At the commandment of Hezekiab, — and Azariab the ruler of the house of God.*] There was a high-priest *Azariab*, in *Uzziab's* time (who died, 3956.) a man of great note, who withstood the king in his wicked attempt: And that seems to have been not long before *Uzziab's* death. Suppose it at the year 3950. If *Azariab* were then a young man, he might continue in the high-priesthood till this time, which was the first or second year of *Hezekiab*, 3988. And this seems to me the most probable way of settling the years of the high-priests as they stand in that catalogue of high-priests, 1 *Cbron.* vi. 10.

16. *Beside their genealogy of males from three years old and upward.*] *6*, *Beside their offspring of males*, *ἔκ* — *ἐκτὸς τῆς ἐκγονῆς.*

A priest was to have a share of the first-fruits, offerings, *&c.* not only for himself, but for each of the children in his family.

17. *Both to the genealogy of the priests by the house of their fathers, and the Levites, &c.*] *6*,

This

This was the share [lot, or portion, *καταλογισ* 2 Chron. *μὲς*] by the houses of their families, &c.

XXXI. 18. *And to the genealogy of all their little ones, their wives, their sons, their daughters.]*

6, To allow a share for all their family, their sons, their daughters.

Ibid. *For in their set office they sanctified themselves in holiness.]* 6, For they faithfully sanctified [*i. e.* distributed] the holy things.

Vulg. For they were faithfully allowed [their share] of the things that were sanctified.

The context is not about the priests sanctifying themselves; but how faithfully they distributed the first-fruits, &c. among themselves.

19. *To give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.]* 6, ——— priests, and all that were numbred among the Levites. That is, I suppose, to all the Levites above twenty years old. See *ψ* 17.

The word, *genealogy*, ran much in the *Eng.* translator's mind through all these three verses; of which there is nothing in the sense of the place, nor in any other translator. Sometimes he calls a man's family of wife and children his *genealogy*; and sometimes his share of victuals is his *genealogy*.

XXXII. 4. *Stopped all the fountains, and the brook that ran through the midst of the land.]* 6, — the midst of the city.

5. *Built up all the wall that was broken, and raised it up to the towers.]* 6, ——— broken, and the towers. *Vulg.* And built towers over it.

Ibid. *And repaired Millo in the city of David.]* 6, Strengthened τὸ ἀνάλημμα of the city of David. *Trem.* Strengthened the fortification of the city of Davia.

The

2 Chron.

The name *Millo* is by *ó* commonly translated *ἀκρᾶ* (which some make a hill by it self) But here one would take it to be a wall about mount *Sion*.

XXXII. 6. *He gathered them together to him in the street of the gate of the city.*] *ó*,— in the street of the valley-gate.

XXXIII. 1. *Manasseh was twelve years old when he began.*] So that he was born three years after the time when *Hezekiab's* life was prolong'd fifteen years.

3. *And he made groves.*] *Asberoth*; images of *Astarte*.

II. *The captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.*] *ó*, *Vulg. Cast. Ar. Mont.* and all but *Trem.* — which took *Manasseh* in chains, and bound him with fetters, and carried him to *Babylon*.

'Tis strange that any one should be so conceited with his criticism in *Heb.* as to marr the sense of Scripture-history by circumstances so improbable, as the supposing that a king was caught by an host of his enemies under an hedge, or crept into a bush. If the word in *Heb.* may signify, *thorns*; yet the sense of the place, and the old translations of *ó*, *Vulg. &c.* would convince any one that it is got into the present *Heb.* instead of a word that signified *chains*. Compare ch. xxxvi. 6.

There is nothing of all this transaction, nor of *Manasseh's* repentance which here follows, spoken of in *Kings*: As on the other side there is nothing said here of the ten tribes carried into captivity by the kings of *Assyria*. The generally receiv'd history is, that the kingdom of *Babylon*

Babylon had before this time separated itself from ^{2 Chron.} the kingdom of *Assyria* at *Ninive*: And yet the *Jews* call'd them kings of *Assyria*. In *Hezekiah's* time, *Merodach Baladan* is call'd king of *Babylon*. And in *Manasseh's* time, (who began 4016. and continued to 4071. i. e. from the 49th year of *Nabonassar's* æra, to 104.) *Ptolomy's* canon reckons five successive kings of *Babylon*: But the title of the canon is, Of Kings of *Assyria*: as this king who carried *Manasseh* to *Babylon*, is here called king of *Assyria*. The *Jewish* Rabbi's place this at his 22d year, 71st of *Nabonassar*. But *Ptolomy* places there an interregnum of eight years.

XXXIII. 20. *Manasseh* slept, &c.——and they buried him in his own house.] ó, —— in the garden of his own house. So 2 Kings xxi. 18.

XXXIV. 4. The altars of *Baalim*——and the images that were on high above them, he cut down, and the groves.] ó, ——and the high places that were upon them; and he cut the groves to pieces.

6. So he did in the cities of *Manasseh*, &c.——even unto *Naphtali*, with their mattocks, round about.] ó, ——*Naphtali*, and the places round about.

Cast. and *Ar. Mont.* *Desertis circumquaque locis.* *Vulg.* leaves the word quite out, *Cuncta subvertit.*

9. And when they came to *Hilkiab* the high-priest, they delivered the money——which the *Levites* had gathered——of *Manasseh* and *Ephraim*——and of all *Judah* and *Benjamin*, and they returned to *Jerusalem*.] ó, and *Vulg.*——and of all *Judah* and *Benjamin*, and the inhabitants of *Jerusalem*.]

There

I

2 Chron.

There is no sign that they had been at all out of Jerusalem; but were sent by the king to Hilkiab. I noted a place before, ch. xix. 8. where Trem. Eng. &c. for the word, inhabitants, have put the word, returned.

XXXIV. 17. *And they have gathered together* [Marg. poured out, or, melted] *the money that was found in the house.* ó, Vulg. They have coined ——— *ἐξώνδσαν, conflaverunt, the silver that, &c.*

31. *And the king stood in his place.* ó, By a pillar. And so it is, 2 Kings xxiii. 3.

32. *And the inhabitants of Jerusalem did according to the covenant.* ó, ——— made a covenant.

As for their doing according to it, it is said, Jeremy iii. in a prophecy that speaks of Josiab's time, & 6-10. that they turned not with their whole heart, but feignedly.

XXXV. 3. *And [Josiab] said, — Put the holy ark in the house which Solomon ——— did build; [it shall] not be a burden upon your shoulders.* ó, ——— And they put [Ald. and to put] the holy ark in the house, &c.

What that putting the ark in the house, means, I know not. Among all the wicked kings we do not read of any that remov'd it: Nor is it afterward mention'd among the things that Nebuchadnezzar took away. There has been nothing said of it of late (but only here) and nothing at all after this time. Trem. twists the words; and makes them, *Put them* [the paschal offerings] *before the ark in the house, which, &c.*

8. Hilkiab, and Zechariab, &c. — gave un-
to the priests, for the passover offerings, two thou-
sand and six hundred [Heb. does not say what:
the translators put in, small cattle] and three
hundred

hundred oxen.] 6, ————sheep, and lambs, and *Cbron.* kids, two thousand six hundred, and three hundred oxen.

And just so it is in the next verse, with the gifts of the chief Levites.

XXXV. 12. *And they removed the burnt-offerings, &c. — and so did they with the oxen.*] 6, And they prepared the burnt-offerings, &c. — And so they did in the morning.

It means, I think, the morning after the pass-over night.

19, 20. Here 6 does insert between these two verses a large paragraph out of 2 Kings xxiii. v 24, ad 27. the words a little alter'd:

22. *Josiah — disguised himself to fight with him.*] 6, and *Vulg.* — strengthened himself —

25. *And Jeremiab lamented for Josiah — and behold they are written in the Lamentations.*] The *Lamentations* of *Jeremiab* were written above twenty years after this, while *Jerusalem* lay waste. But yet the moan that is made there for the loss of a king, who had been their hope, ch. iv. 20. is meant for *Josiah*.

XXXVI. 4. *King of Egypt made Eliakim king, and turned his name to Jeboiakim.*] Here 6 inserts a recital out of 2 Kings xxiii. how *Jeboiakim* gave the silver and the gold to *Pbarah*; but that he taxed the land for the money, exacting of every inhabitant according to his taxation.

Then 6 here subjoins, *This was the first time that the land was taxed.*] Such a thing had been in the kingdom of *Israel* before, by *Menahem* the usurper, a little before the final ruin of that people; as this was but a little before the ruin of the *Jews*. But God Almighty by his prophet *Ezekiel* commanded that upon their restau-

2 *Chren.* ration, this should not be done any more; but that the prince should have land allotted him of his own for the public service, *Ezek.* xlv. 8, 9.

XXXVI. 8. *Now the rest of the acts of Jeboiakim, &c.]* Here ó, having recited out of 2 *Kings* xxiv. that *Jeboiakim* slept with his fathers, adds from I know not what authority, *And was buried with his fathers in Ganozæ; or, as Alex. Ganozan.* What place is meant, I know not. That he was never buried with any other burial than that of an ass, may be concluded from *Jer.* xxii. 18, 19. and xxxvi. 30. And is particularly describ'd by *Josephus*; how *Nebuchadnezzar* caus'd his body to be cast from the top of the wall, and vouchsafed him no sepulcher.

9. *Jeboiachin was eight years old when he began to reign.]* ó *Vat.* as *Heb.* But ó *Alex.* and *Ald.* Eighteen.

It is in my opinion pity, that the translators have not mended such apparent *errata* of the scribe of the present *Heb.* out of *Kings*; 2 *Kings* xxiv. 8. or out of ó; or out of common sense.

10. *And made Zedekiah his brother, king.]* ó, His father's brother.

Vulg. in some copies, *fratrem*; in some, *patrum*.

20. *To the reign of the kingdom of Persia.]* ó, Of the *Medes*.

22. *Now in the first year of Cyrus.]* It seems to me probable that *Ezra*, having some years before written the book that bears his name, and afterward writing this epitome of the history and genealogies, ending at the time when the other began, annex'd to the end of this book he first paragraph of that.

24 OCT 62
F I N I S.

*A brief Chronological TABLE to
the Historical Books of the OLD
TESTAMENT.*



G*enesis* contains a brief history of the world, from the creation to the flood. And thence a compendious history of *Noah* and his posterity to *Abraham*. And a larger history of *Abraham* and his posterity by *Jacob*, to the death of *Joseph*.

The time from the creation to the flood was 1656. years according to *Heb.* and thereabouts, by *S. P.*

But by *ó*, it was about 2256.

The time from the flood to the calling of *Abraham*, (reckoning him to be born when his father *Terah* was 130. which seems the truer account,) was 426 years, according to *Heb.* but by *ó*, and *S. P.* about 1076. And from the calling of *Abraham* to *Joseph*'s death, was about 288 years by all copies.

The most rational way being (for reasons mentioned in Pref. to *Genesis*) to follow the chronology of *Heb.* and *S. P.* from the creation to the flood; and, from thence to the calling of *Abraham*, that of *S. P.* and *ó*. leaving out the second *Cainan* of *ó*. These periods may be set thus, viz.



The

CRONOLOGICAL TABLE.

	Year of Per. Jul.	Year before Christ.
The creation at or about	60	4654
The flood	1716	2998
The Promise to <i>Abraham</i>	2792	1922
The death of <i>Joseph</i>	3080	1634
<i>Exodus</i> contains the history of the <i>Israelites</i> for 144 years, from <i>Joseph's</i> death, until the end of one year's travel in the <i>Wilderness</i> , when the tabernacle was set up, and reaches to		
	3223	1491
<i>Numbers</i> gives the history of the remaining 39 years travel in the <i>Wilderness</i> , to		
	3262	1452
<i>Joshua</i> for 25 years, from the death of <i>Moses</i> to the death of <i>Joshua</i> , to		
	3287	1427
<i>Judges</i> for 309 years, from <i>Joshua's</i> death, to the death of <i>Eli</i> , to		
	3596	1118
1 <i>Samuel</i> , for 63 years, from <i>Eli's</i> death, to the death of <i>Saul</i> , to		
	3659	1055
2 <i>Samuel</i> , for the 40 years of <i>David's</i> reign, to		
	3699	1015
1 <i>Kings</i> , for 125 years, to the death of <i>Jehoshaphat</i> .		
	3825	889
2 <i>Kings</i> gives the history of the kings of <i>Israel</i> and <i>Judah</i> for 168 years, to the deportation of the ten tribes		
	3993	721
And farther, the history of <i>Judah</i> for 133 years 'till the <i>Babylonian</i> captivity		
	4126	588
<i>Ezra</i>		

CRONOLOGICAL TABLE.

	Year of <i>Per. Jul.</i>	Year before <i>Christ.</i>
<i>Ezra</i> begins at the first year of <i>Cyrus</i> king of <i>Persia</i> (who then released the <i>Jews</i> from their 70 years captivity) and continues his history for about 90 years, to	4268	446
<i>Nebemiab</i> begins soon after the time where <i>Ezra</i> ends; he came to <i>Jerusalem</i> in the 20th year of <i>Artaxerxes Longimanus</i> King of <i>Persia</i> , and continues his history from that time, for about 20 years, to	4290	424

The times of the Prophetical Books.

	Year of <i>Per. Jul.</i>	Year before <i>Christ.</i>
J <i>Onab</i> prophesied in the Time of <i>Joash</i> King of <i>Judab</i> , and <i>Jebu</i> King of <i>Israel</i>	3852	862
<i>Joel</i> in the time of <i>Uzziab</i> king of <i>Judab</i> .	3914	800
<i>Hosea</i> , in the time of <i>Jeroboam</i> the second, king of <i>Israel</i> , and of <i>Uzziab</i> , <i>Jotham</i> , <i>Abaz</i> , and <i>Hezekiab</i> , kings of <i>Judab</i> .	3930	784
<i>Amos</i> about the same time.		
<i>Isaiab</i> in the latter part of <i>Uzziab</i> king of <i>Judab</i>	3954	760

CRONOLOGICAL TABLE.

	Year of <i>Per. Jul.</i>	Year before <i>Christ.</i>
<i>Michab</i> , in the time of <i>Jotham</i> , <i>Abaz</i> , and <i>Hezekiab</i> kings of <i>Judab</i>	3970	744
<i>Nabum</i>	4071	643
<i>Zephaniab</i> , in the former part of <i>Josiab</i> 's reign	4076	638
<i>Habakkuk</i>	4088	626
<i>Jeremiah</i> began in the 13th of <i>Josiab</i>	4085	629
Continued to the time when <i>Jerusalem</i> and the <i>Temple</i> were burnt	4126	588
<i>Ezekiel</i> prophesied to the <i>Jews</i> during their captivity in <i>Babylonia</i> , for 20 years, from	4119	595
to	4140	574
<i>Daniel</i> was also a captive in <i>Babylonia</i> : He was taken captive (while young) by <i>Nebuchadnezzar</i> king of <i>Babylonia</i> , in the 4th year of <i>Jeboiakim</i> king of <i>Judab</i> , when the 70 years captivity begun	4108	606
He continued (as a holy Prophet, in the favour of God, and much esteemed, honoured and preferred by the <i>Babylonian</i> and <i>Medo-Persian</i> kings) for above 70 years, to the end of the captivity, and something longer. His last prophecy was in the third year of <i>Cyrus</i> king of <i>Persia</i> .	4180	534
<i>Obadiab</i> was contemporary with <i>Ezekiel</i> and <i>Daniel</i> .		

CRONOLOGICAL TABLE.

	Year of Per. Jul.	Year before Christ.
<i>Haggai and Zechariah both prophesied in the second year of Darius Hystaspis king of Persia</i>	4194	520

What time <i>Malachy</i> lived is something uncertain, only that it was after all the other Prophets, and after the building of the Temple, which was finished in the 6th year of <i>Darius Hystaspis</i> :	4198	516
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BOOKS

CRONOLOGICAL TABLE.

	Year of <i>Per. Jul.</i>	Year before <i>Chrif.</i>
<i>Micah</i> , in the time of <i>Jotham</i> , <i>Abaz</i> , and <i>Hezekiah</i> kings of <i>Judah</i>	3970	744
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4198 516

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